A SCRIPTURAL Catechiſm:

Uſeful for all Sorts of Perſons,

Both ſuch as deſire to

Teach their *FAMILIES*,

And ſuch as deſire to Learn the

Principles of the *Chriſtian Religion*

Out of the

HOLY SCRIPTURES.

By *Owen Stockton*, Miniſter of the Goſpel.

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2 Tim. 3. 15.

From a Child thou haſt known the Holy Scriptures, which are able to make thee wiſe unto Salvation, through Faith which is in Chriſt Jeſus.

LONDON,

Printed for *H. Brome*, at the Gun at the Weſt End of St. *Pauls*. MDCLXXII.

(*)

TO THE READER.

ALl Scripture being given by Inſpiration of God, is profitable for Doctrine, for Reproof, for Correction, and for Inſtruction in Righteouſneſs. And therefore the whole Word of God is to be read with diligence, and to be embraced with the ſame faith, love, reverence and obedience, with which we would receive it, if we heard the Lord himſelf ſpeak thoſe things with an audible voice, which we find written in the Scriptures. Yet in regard there are ſome things in the Scriptures which are hard to be underſtood, and the memories of children are not capable to retain all things that are written therein, The moſt edifying way of teaching our children the Holy Scriptures, is

(as I humbly conceive) to ſelect ſuch portions of Scripture as may be uſeful to bring them to the knowledge of the Principles, and to direct and perſwade them to the practice of the duties of the Chriſtian Religion, which is deſigned in this enſuing *Scriptural Catechiſm*. Which may be of great uſe to ſuch as are young, for the grounding them in the knowledge and belief of the Truth, and teaching them to lead holy and godly lives, whereby they may glorifie and enjoy God, become ſerviceable in their generation, and obtain the eternal Salvation of their Souls.

If any ſay, *There are many good Catechiſms already extant; and therefore there is no need of this;*

I anſwer,

1. There are not many of this nature, which contain both the Articles of our Faith, and directions for an holy life, all the Anſwers to the Queſtions being nothing elſe but expreſs words of Scripture.

2. This is not intended as an hinderance to any other Catechiſm which any perſons find uſeful for themſelves or Families, but it may be conjoined with or follow after the learning of any other Catechiſm, provided it be ſuch as contains nothing in it contrary to ſound Doctrine.

3. There

3. There is a ſingular advantage in learning a Scriptural Catechiſm above others, becauſe no Inſtructions are ſo powerful for enlightning the Underſtanding, creating Faith, awing the Conſcience, perſwading to Holineſs, ſupporting the weak, adminiſtring comfort, and guiding thoſe that are inſtructed in the way to Eternal Life, as thoſe which are drawn out of the holy Scriptures.

It may be ſome will ſay, *This Catechiſm is too large, our Children and Servants will never be able to retain it all in their memories.*

To ſuch I anſwer,

1. It contains nothing but the Scripture, which is often preached to us, and which we are commanded to read and meditate on night and day, and to talk thereof when we lie down, and when we riſe up, when we ſit in our houſes, and when we walk abroad. And therefore by reaſon of our frequent converſe with the Scriptures, this may be more eaſily attained and retained then Catechiſms of another nature.

2. Theſe Scriptures are but a very ſmall portion compared with the many choice Inſtructions, heavenly Counſels, divine Precepts, and precious Promiſes, which doe abound both in the Old and New Teſtament.

3. Children and Servants of ordinary capacities, committing but one or two of theſe Scriptures to their memory every day (which is no hard task) may in a competent time retain the whole, which may be a great help to make and keep them ſound in the Faith, and direct them how to order their Converſations aright, whereby they ſhall come to ſee the Salvation of God.

4. It will be eaſie redreſſing this complaint. For if it be judged needful, I can ſoon contract this, and frame one conſiſting of fewer and ſhorter Texts of Scripture for the uſe of ſuch whoſe age or weakneſs of parts, will not permit them to get or keep in memory ſo large a Catechiſm as this is. Or Parents may chuſe out of this, the ſhorteſt Scriptures, and ſuch as ſuit beſt their childrens ſtate and condition, and teach them thoſe ſhorter Scriptures, omitting the others, till they come to a greater maturity of age and underſtanding.

It may be ſome on the other hand will ſay, *This Catechiſm is too ſhort, That there are material things omitted, which might have been inſerted.*

To ſuch I anſwer,

1. The main and Fundamental Articles of our Faith, and the moſt weighty duties

duties relating to practice, ſuch as Faith, Repentance, the love of God and our Neighbour, glorifying God, Self-denial, forſaking all for Chriſt, Contentment, *&c.* are briefly handled in this Catechiſm.

2. I was the ſhorter in this, becauſe I had thoughts of compoſing a larger for perſons of riper years; which if I ſhould not do, it will be eaſie for ſuch as are well verſed in the Word of God, to add any other portions of Scripture which they judge meet for inſtructing their Families, beſides what are contained in this Catechiſm, either according to this method, or what way elſe they ſhall ſee good.

I ſhall not need to ſhew here the great benefit of teaching our Children the holy Scriptures, nor give any directions how this work may be managed with ſucceſs, becauſe this is already done in the Treatiſe of *Family Inſtruction*, whither I refer the Reader.

duties relating to practice such as Faith, Repentance, the love of God and our Neighbour, glorifying God, Self-denial, forsaking all for Christ, Contentment, &c. are briefly handled in this Catechism.

2. I was the shorter in this, because I had thoughts of composing a larger for persons of riper years; which if I should not do, it will be easie for such as are well versed in the Word of God, to add any other portions of Scripture which they judge meet for instructing their Families by Rules what are contained in this Catechism, either according to this method, or what way else they shall see good.

I shall not need to shew here the great benefit of teaching our Children the holy Scriptures, nor give any directions how this work may be managed with success, because this is already done in the Treatise of *Family Instruction*, whether I refer the Reader.

A Scriptural Catechiſm.

Q. *WHat will it profit a man to know God, and his Son Jeſus Chriſt.*

A. John 17. 3. This is life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.

Q. *What is God, and how will God be worſhipped?*

A. Joh. 4. 24. God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit, and in truth.

Q. *How many Gods are there, and how many Mediators between God and men?*

A. 1 Tim. 2. 5. There is one God, and one Mediator between God and men, the Man Chriſt Jeſus.

Q. *How do you prove that there are three Perſons in the Godhead, and that theſe three Perſons are one and the ſame God.*

A. 1 John 5. 7. There are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one.

Q. *Can no man pleaſe God without faith?*

A. Heb. 11. 6. Without faith it is impoſſible to pleaſe him——

Q. *What muſt every one believe concerning God, that cometh to him?*

A. Heb. 11. 6— He that cometh to God, muſt

believe that he is, and that he is a rewarder of them that diligently ſeek him.

Q. *Will the Lord have no mercy upon ſuch people as live and die without underſtanding?*

A. *Iſa.* 27. 11. —— It is a people of no underſtanding, therefore he that made them, will not have mercy on them, and he that formed them, will ſhew them no favor.

Q. *What ſhall become of thoſe that do not know God, at the day of judgment, ſeeing the Lord will have no mercy on them.*

A. 2 *Theſ.* 1.7,8,9.—The Lord Jeſus ſhall be revealed from heaven, with his mighty Angels, in flaming fire, taking vegeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt, who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.

Q. *Seeing the caſe of ignorant perſons is thus dangerous, doth it not greatly concern us to get wiſdom and underſtanding?*

A. *Prov.* 4. 7. Wiſdom is the principal thing, therefore get wiſdom, and with all thy gettings, get underſtanding.

Q. *What muſt we do to get wiſdom?*

A. *Jam.* 1. 5. If any of you lack wiſdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it ſhall be given him.

Q. *Will not the knowledge of the holy Scriptures make us wiſe to ſalvation? And ſhould not this cauſe us from our childhood to give our minds to learn the Scriptures?*

A. 2 *Tim.* 3. 15. From a child thou haſte known the holy Scriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus.

Q. *Did*

Q. *Did God inspire all those things which are written in the holy Scriptures, into their minds, who wrote the Scriptures.*

A. 2 *Tim.* 3. 16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Q. *How do you prove the Lord to be an eternal God?*

A. *Psal.* 90. 2. Before the Mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God.

Q. *Is not the Lord an unchangeable God?*

A. *Mal.* 3. 6. I am the Lord, I change not, therefore ye sons of Jacob are not consumed.

Q. *Is not the Lord an Almighty God?*

A. *Gen.* 17. 1. — I am the Almighty God, walk before me and be thou perfect.

Q. *Is not the Lord a faithful God?*

A. 2 *Thes.* 3. 3. The Lord is faithful, who shall stablish you, and keep you from evil.

Q. *Is not the Lord a merciful and gracious God?*

A. *Psal.* 103. 8. The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

Q. *Is not the Lord an holy God?*

A. *Psal.* 145. 17. The Lord is righteous in all his ways, and holy in all his works.

Q. *Are not the eyes of God upon all men in every place?*

A. *Prov.* 15. 3. The eyes of the Lord are in every place, beholding the evil and the good.

Q. *Doth God know all our thoughts, and hear all our words, and is he acquainted with all our ways.*

A. *Psal.* 139. 2, 3, 4. Thou knowest my down-

ſitting, and mine up-riſing, thou underſtandeſt my thought afar off. Thou compaſſeſt my path, and my lying down, and art acquainted with all my ways; For there is not a word in my tongue, but lo, o Lord, thou knoweſt it altogether.

Q. *Doth God ſee what we do in the dark, as well as what we do in the ligt?*

A. *Pſal.* 139. 12. Yea, the darkneſs hideth not from thee, but the night ſhineth as the day, the darkneſs and the light are both alike to the.

Q. *Doth not the Lord fill heaven and earth with his preſence?*

A. *Jer.* 23. 24. Can any hide himſelf in ſecret places that I ſhall not ſee him, ſaith the Lord? Do not I fill heaven and earth, ſaith the Lord?

Q. *Is not the Lord at all times round about his people?*

A. *Pſal.* 125. 2. As the Mountains are round about Jeruſalem, ſo the Lord is round about his people from henceforth even for ever.

Q. *Seeing God is continually round about us, ought we not to ſet the Lord always before us, and walk as in his ſight?*

A. *Pſal.* 16. 8. I have ſet the Lord always before me, becauſe he is at my right hand, I ſhall not be moved.

Q. *Is not the Lord a juſt God, without iniquity?*

A. *Deut.* 32. 4. He is the rock, for all his ways are judgment, a God of truth, and without iniquity, juſt, and right is he.

Q. *Seeing the Lord is an holy God, without iniquity, do not they wrong God who ſay or think that he is the author of ſin?*

A. *Jam.* 1. 13. Let no man ſay when he is tempted

tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man.

Q. *Do not they conceive amiſs of God, who think the Godhead is like unto Gold or Silver, or any other thing which is graven by the art of man?*

A. *Acts* 17. 29. For as much then as we are the off-ſpring of God, we ought not to think that the Godhead is like unto Gold, or Silver, or ſtone graven by art and mans device.

Q. *Cannot we live, or move, or ſubſiſt in our being, without God?*

A. *Acts* 17. 28. In him we live and move, and have our being——

A. *Whence cometh every good and perfect gift?*

Q. *Jam.* 1. 17. Every good gift, and every perfect gift is from above, and cometh down from the Father of light, with whom is no variableneſs neither ſhadow of turning.

Q. *Will God give all good things to them that ſeek him?*

A. *Pſal.* 34. 10. The young Lions do lack, and ſuffer hunger, but they that ſeek the Lord ſhall not want any good thing.

Q. *What ſhall be done for the man that ſerveth God and his Son Jeſus Chriſt?*

A. *Joh* 12. 26. If any man ſerve me, let him follow me, and where I am, there ſhall alſo my ſervant be, If any man ſerve me, him will my Father honour.

Q. *What muſt we do that we may ſerve God acceptably.*

A. *Heb.* 12. 28. Wherefore we receiving a Kingdom which cannot be moved, let us have grace, whereby we may ſerve God acceptably, with reverence and godly fear.

Q. *How do you prove that God made and preſerveth Heaven and Earth and the Sea and all things that are therein?*

A. *Neh.* 9. 6. Thou even thou art Lord alone, thou haſt made Heaven, the Heaven of Heavens with all their hoſt, the Earth and all things that are therein the Seas and all that is therein and thou preſerveſt them all, and the hoſt of Heaven worſhipeth thee.

Q. *Is not Gods making Heaven and Eearth an evident proof that nothing is to hard for him?*

A. *Jer.* 32. 17, Ah Lord God, behold thou haſt made the Heaven and the Earth by thy great power and ſtreched out arm, and there is nothing too hard for thee.

Q. *Why did the Lord make all things?*

A. *Prov.* 16. 7. The Lord hath made all things for himſelf, yea even the wicked for the day of evil.

Q. *Who created man, and how was he created?*

A. *Gen.*1.27. God created man in his own image, in the image of God created he him, male and female created he them.

Q. *Did not the Image of God in which man was created conſiſt in knowledg?*

A. *Col.* 3. 10. And have put on the new Man, which is renewed in knowledge, after the Image of him that created him:

Q. *Did not the Image of God in which man was created conſiſt in Righteouſneſs and Holineſs, as well as Knowledge?*

A. *Epheſ.* 4. 24. And that ye put on the new man which after God is created in righteouſneſs and true holineſs.

Q. *When muſt we begin to remember our creator?*

A. *Eccl.*

A. *Eccl.*12.1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them.

Q. *Whom muſt we get for the guide of our youth?*

A. *Jer.* 3. 4. Wilt thou not from this time cry unto me, My Father, Thou art the guide of my youth.

Q. *By what means may a young man cleanſe his ways?*

A. *Pſal.*119. 9. Wherewith all ſhall a young man cleanſe his way? By taking heed thereto according to thy word.

Q. *What councel did* David *give his ſon* Solomon *while he was young?*

A. 1 *Chron.* 28. 9. And thou, Solomon my ſon, know thou the God of thy Father, and ſerve him with a perfect heart, and with a willing mind, for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts, if thou ſeek him, he will be found of thee, but if thou forſake him, he will caſt thee off for ever.

Q. *When did* David *begin to hope and truſt in God?*

A. *Pſal.* 71. 5. Thou art my hope, O Lord God, thou art my truſt from my youth.

Q. *Did not* David *who began in his youth to truſt and hope in God, prove ſo eminent for godlineſs, that he is called a man after Gods own heart?*

A. *Acts* 13. 22.—I have found David the ſon of Jeſſe, a man after mine own heart, which ſhall fulfil all my will.

Q. *Shall not they that ſeek the Lord early be ſure to find him?*

A. *Prov.* 8. 17. I love them that love me, and thoſe that ſeek me early ſhall find me.

Q. *Did not* Joſiah *begin to ſeek early after God? And was not that the great reaſon why he proved ſo eminent and conſtant in the ways of God?*

A. 2 *Chron.* 34. 2, 3. He did that Which was right in the ſight of the Lord, and walked in the ways of *David* his Father, and declined neither to the right hand nor to the left: for in the eighth year of his reign, while he was yet young, he began to ſeek after the God of David his Father.—

Q. *Was not* Joſiah *who began early to ſeek after God, ſo eminent for godlineſs that there was no king like him either before or after him?*

A. 2 *Kings* 23. 25. And like unto him was there no King before him, that turned to the Lord with all his heart, and with all his ſoul, and with all his might, according to all the law of Moſes, neither after him aroſe there any like him.

Q. *What councel doth the apoſtle* Paul *give to thoſe that are young?*

A. 2 *Tim.* 2. 22. Flee alſo youthful luſts, but follow Righteouſneſs, Faith, Charity, Peace, with them that call on the Lord out of a pure heart.

Q. *Do not all things come to paſs by the providence of God?*

A. *Rom.* 11. 36. Of him, and through him, and to him are all things, to whom be glory for ever amen.

Q. *Are thoſe things which ſeem moſt caſual unto us ordered and diſpoſed off wholely and only by the providence of God?*

A. *Prov.* 16. 33. The lot is caſt into the lap, but the whole diſpoſing thereof is of the Lord.

Q. *Is God ſo careful of us that there is not the leaſt*

thing

thing befals us, not ſo much as an hair falls off from our heads but by his providence?

A. *Matth.* 10. 30. But the very hairs of your head are all numbered.

Q. *Seeing God is thus careful of us, ſhould not this encourage us in all our ſtraits and diſtreſſes to caſt all our care upon the Lord?*

A. 1 *Pet.* 5. 7. Caſting all your care upon him, for he careth for you.

Q. *How do you prove that after God had made man upright, he did of himſelf fall from God?*

A. *Eccl.* 7. 29. Lo, this only have I found, that God hath made man upright, but they have ſought out many inventions.

Q. *How do you prove that we are born in ſin?*

A. *Pſal.* 51. 5. Behold, I was ſhapen in iniquity and in ſin did my mother conceive me.

Q. *Seeing we are born in ſin, is it not abſolutely neceſſary that we ſhould be born again before we can enter into the Kingdom of Heavin?*

A. *John* 3. 3. Jeſus anſwered and ſaid unto him, verily, verily I ſay unto thee, except a man be born again, he cannot ſee the Kindom of God.

Q. *Will nothing that any man hath or doth, avail him to ſalvation unleſs he be a new creature?*

A. *Gal.* 6. 15. In Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion but a new creature.

Q. *By what means are we born again? Is it not uſually by the hearing the Word of God?*

A. *James* 1. 18. Of his own will begat he us with the word of truth, that we ſhould be a kind of firſt fruits of his creatures.

Q. *What is ſin?*

A. 1 *John* 3. 4. — Sin is the tranſgreſſion of the Law.

Q. *What*

Q. *What is the wages of ſin, and which way do we come by eternal life?*

A. *Rom.* 6. 23. The wages of ſin is death, but the gift of God is eternal life through Jeſus Chriſt our Lord.

Q. *Is the death of the body all the wages that is due to ſin, or ſhall the ſoul of the ſinner die alſo?*

A. *Ezek.* 18. 4. —— The ſoul that ſineth it ſhall die.

Q. *What is the ſecond death, and who are they that ſhall die this death?*

A. *Rev.* 21. 8. The fearful and unbelieving, and the abominable, and Murderers, Whoremongers, and Sorcerers, and Idolators, and all Liars, ſhall have their part in the lake which burneth with fire and brimſtone, which is the ſecond death.

Q. *Do we not ſin when we neglect that good which God commandeth, as well as when we commit that evil which he forbideth?*

A. *James* 4. 17. To him that knoweth to do good and doth it not, to him it is ſin.

Q. *Doth not God know all our ſecret ſins?*

A. *Pſalm* 90. 8. Thou haſt ſet our iniquities before thee, our ſecret ſins in the light of thy countenance.

Q. *Will our ſins find us out wherever we go, So as we ſhall not be able to eſcape the puniſhment due to them, unleſs we repent of them?*

A. *Numb.* 32. 23. If ye will not do ſo, behold, ye have ſinned againſt the Lord, and be ſure your ſin will find you out.

Q. *How may we come to be convinced of our ſins? will not comparing of our hearts and lives with the Law of God bring us to the knowledge of our ſins?*

A. *Rom.* 3. 20. — By the law is the knowledge of ſin.

Q. *When*

Q. *When we are convinced of our ſins, whither muſt we look to have our ſins taken away? muſt we not look into Chriſt?*

A. *John* 1. 29.— Behold the Lamb of God which taketh away the ſins of the World.

Q. *Is not the heart of man before God works a change in him deſperately wicked?*

A. *Jer.* 17. 9. The heart is deceitful above all things, and deſperately wicked, who can know it.

Q. *Seeing the heart is thus wicked, muſt not they that would eſcape eternal death get new hearts and new ſpirits?*

A. *Ezek.* 18. 31. Caſt away from you all your tranſgreſſions, whereby ye have tranſgreſſed and make you a new heart, and a new ſpirit, for why will you die, O houſe of Iſrael.

Q. *What promiſe have you that God will give you a new heart and a new ſpirit?*

A. *Ezek.* 36. 26. A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh.

Q. *What are we by nature?*

A. *Eph.* 2. 3.— We were by nature the children of wrath as well as others.

Q. *Do we not abide under the wrath of God as long as we abide in unbelief?*

A. *John* 3. 36. He that believeth on the Son, hath everlaſting life, and he that believeth not the Son, ſhall not ſee life, but the wrath of God abideth on him.

Q. *What courſe ſhall we take to make our peace with God; muſt not it be by taking hold on Chriſt who is the power and ſtrength of God.* (1 Cor. 1. 24.)

A. *Iſah* 27. 5. Or let him take hold of my ſtrength, that

that he may make peace with me, and he ſhall make peace with me.

Q. *Hath not God paſſed the judgment of condemnation upon all men for* Adam's *ſin?*

A. *Rom.* 5.18.—By the offence of one judgment came upon all men to condemnation.——

Q. *What muſt we do to eſcape this condemnation?*

A. *John* 5. 24. Verily, verily I ſay unto you, he that heareth my word, and beliveth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death unto life.

Q. *Is there no condemnation to them that are in Chriſt Jeſus? And what manner of perſons are they that are in Chriſt Jeſus?*

A. *Rom.*8.1. There is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit.

Q. *Can we do nothing towards the helping of our ſelves out of our ſinful and miſerable condition, without the aſſiſtance of Gods grace?*

A. *John* 15. 5.—— Without me ye can do nothing.

Q. *Is there not help in God for ſuch as have deſtroyed and undone themſelves?*

A. *Hoſ.* 13. 9. O Iſrael, thou haſt deſtroyed thy ſelf, but in me is thine help.

Q. *For what end did Jeſus Chriſt come into the world?*

A. 1 *Tim.* 1. 15. This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners, of whom I am chief.

Q. *Were not thoſe ſinners whom Jeſus Chriſt came to ſave in a loſt undone condition?*

A. *Luk.*

A. *Luk* 19. 10. The Son of Man is come to ſeek and to ſave that which was loſt.

Q. *Did not Jeſus Chriſt teſtifie of himſelf, that he was the promiſed Meſſias that was to come into the world?*

A. *John* 4. 25, 26. The woman ſaith unto him I know that Meſſias cometh which is called Chriſt; when he is come he will tell us all things. Jeſus ſaith unto her, I that ſpeak unto thee, am he.

Q. *What other proof have you that Jeſus of* Nazareth *is the promiſed Meſſias beſides his own teſtimony! Do not all things that are written of the Meſſias by* Moſes *and the Porphets agree to Jeſus of* Nazareth *?*

A. *John* 1. 41, 45. We have found the Meſſias which is, being interpreted, the Chriſt, we have found him of whom *Moſes* in the Law, and the Prophets did write, Jeſus of *Nazareth*, the ſon of *Joſeph*.

Q. *What other proof have you, that Jeſus of* Nazareth *is the promiſed Meſſias beſides* Moſes *and the Prophets? Did not the works which he did in his Fathers name bear witneſs of him, that he was the Chriſt?*

A. *John* 10. 24, 25. Then came the *Jews* round about him, and ſaid unto him, how long doſt thou make us to doubt? If thou be the Chriſt tell us plainly. Jeſus anſwered them, I told you, and ye believed not, the works that I do in my Fathers name, they bear witneſs of me.

Q. *What other proof have you that Jeſus of* Nazareth *is the promiſed Meſſias beſides his works? Did not God the Father bear witneſs by a voice from Heaven that he was his beloved Son?*

A. *Matth.* 3. 17, Lo, a voice from Heaven, ſaying

ing, this is my beloved Son, in whom I am well pleased.

Q. *Is it not enough to believe that there is a Messias, but is it necessary to salvation to believe that Jesus of* Nazareth, *is the Christ that was to come into world?*

Q. *John* 8. 24.— If ye believe not that I am he, ye shall die in your sins.

Q. *How do you prove that Jesus Christ is God?*

A. *John* 1. 1. In the beginning was the Word, and the Word was with God, and the Word was God.

Q. *How do you prove that Jesus Christ being God, became man, and dwelt amongst the sons of men?*

A. *John* 1. 14. The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, ful of grace and truth:

Q. *Was the body of Christ of the same nature with ours, consisting of flesh and bloud as our bodies do?*

A. *Heb.* 2. 14. Forasmuch then as the children are partakers of flesh and bloud, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the Devil.

Q. *How do you prove that Jesus Christ was born of a Virgin.*

A. *Matth.* 1. 23. Behold a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted, is God with us.

Q. *What was the Virgins name that conceived and brought forth Jesus Christ?*

A. *Luk* 1. 27.—— The Virgins name was

Mary

Mary:30. 31. The Angel ſaid unto her, Fear not *Mary*, for thou haſt found favour with God, and behold, thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his name Jeſus.

Q. *When the Virgin Mary aſked the Angel how it could be that ſhe which had not known a man ſhould have a Son, what did he ſay to her?*

A. *Luk* 1. 35. The Angel anſwered and ſaid unto her, the Holy Ghoſt ſhall come upon thee, and the power of the higheſt ſhall over ſhadow thee, therefore alſo that holy thing that ſhall be born of thee, ſhall be called the Son of God.

Q. *How do you prove that there was neither original nor actual ſin in Chriſt?*

A. 1 *John* 3. 5. And ye know that he was manifeſted to take away our ſins, and in him there is no ſin.

Q. *Why did Jeſus Chriſt undergo ſuch great ſufferings when he was in the world, ſeeing he never ſinned againſt God?*

A. *Iſah* 53. 5. He was wounded for our tranſgreſſions, he was bruiſed for our iniquitis, the chaſtiſement of our peace was upon him, and with his ſtripes we are healed.

Q. *How do you prove that Jeſus Chriſt died for our ſins, and was buried, and roſe again the third day?*

A. 1 *Cor.* 15. 3, 4. I delivered unto you firſt of all that which I alſo received, how that Chriſt dyed for our ſins according to the Scriptures, and that he was buried, and that he roſe again the third day according to the Scriptures.

Q. *How do you prove that after Chriſt was riſen from the dead, he aſcended into heaven?*

A. *John* 20. 17.—— Go to my bretheren and ſay unto

unto them I aſcend unto my Father and your Father, unto my God, and your God.

Q. *Was it not expedient for us that Jeſus Chriſt ſhould leave the world and aſcend into heaven, in order to his ſending the comforter to us?*

A. *John* 16. 7. Nevertheleſs, I tell you the truth, it is expedient for you that I go away, for if I go not away, the comforter will not come unto you, but if I depart I will ſend him unto you.

Q. *Who is the Comforter that Jeſus Chriſt hath promiſed to ſend to us, and to whom ſhall he be ſent and how long ſhall he continue with us?*

A. *John* 14. 15, 16, 17. If you love me keep my commandements, and I will pray the Father, and he ſhall give you another Comforter that he may abide with you for ever, even the ſpirit of Truth.——

Q. *Doth not Jeſus Chriſt who is aſcended into Heaven, ſit there at Gods right hand, having the Angels and all creatures made ſubject to him?*

A. 1 *Pet.* 3. 22. Who is gone into heaven, and is on the right hand of God, Angels and authorities and powers being made ſubject unto him.

Q. *What Doth Chriſt do for us in Heaven? Doth he not appear before God, as our advocate and interceſſour to plead our cauſe for us?*

A. *Heb.* 9. 24. Chriſt is not entered into the holy places made with hands, which are the figure of the true, but into heaven it ſelf, now to appear in the preſence of God for us.

Q. *Shall not the ſame Jeſus that aſcended into heaven come again from Heaven?*

A. *Acts* 1. 11. Ye men of Galilee why ſtand ye gazing up into Heaven, this ſame Jeſus which is taken up from you into Heaven ſhall ſo come, in like manner as ye have have ſeen him go into Heaven.

Q. *For*

Q. *For what end will Jeſus Chriſt come again, is it not to judge the quick and the dead, and to fetch all his ſervants into the Kingdom of Heaven?*

A. 2 *Tim.* 4. 1. I charge thee therefore before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing and his Kingdom.

John 14. 3. If I go and prepare a place for you, I will come again and receive you unto my ſelf, that where I am, there you may be alſo.

Q. *May not the death, reſurrection, aſcenſion and interceſſion of Jeſus Chriſt give great aſſurance to all the people of God, that they ſhall never come into condemnation?*

A. *Rom.* 8. 34. Who is he that condemneth, it is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

Q. *Who are they for whom Chriſt maketh interceſſion? Doth he not intercede for them that come to God by him, and is he not able to ſave to the uttermoſt all that come to him?*

A. *Heb.* 7. 25. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

Q. *Who are they that are invited to come to Chriſt?*

A. *Matth.* 11. 28. Come unto me all ye that labour and are heavy laden, and I will give you reſt.

Q. *May all that thirſt after Chriſt and are willing to have Chriſt, come to him?*

A. *Rev.* 22. 17. The Spirit and the Bride ſay, come, and let him that heareth, ſay, come, and let him that is athirſt, come, And whoſoever will,

let him take the water of life freely.

Q. *May such as have no money, that is, Such as are poor worthless creatures come to Christ, if they thirst after him?*

A. *Isa.* 55. 1. Ho, every one that thirsteth come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come, buy wine and milk without money and without price.

Q. *Will Jesus Christ cast out none that come to him?*

A. *John* 6. 37. All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out.

Q. *Can no man come to Christ except the Father draw him?*

A. *John* 6. 44. No man can come to me, except the Father which hath sent me draw him.

Q. *Seeing we cannot come to Christ of our selves, must we not pray that we may be drawn to him, and after we are drawn to Christ, must we not remember Gods love which he hath shown in bringing us to Christ, and love, rejoyce in, and be thankful to him for drawing us to Christ?*

A. *Cant.* 1. 4. Draw me, we will run after thee. The King hath brought into his chambers. We will be glad and rejoyce in thee, we will remember thy love more then wine, the upright love thee.

Q. *What doth Jesus Christ require of those that come to him?*

A. *Mat.* 11. 29. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.

Q. *What benefits have we by Jesus Christ?*

A. 1 *Cor.* 1. 30. Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness

ouſneſs, and ſanctification and redemption.

Q. *Hath not God bleſſed us with all ſpiritual bleſſings in Chriſt Jeſus?*

A. *Eph.* 1. 3. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt.

Q. *Is Salvation to be had no other way but by Jeſus Chriſt?*

A. *Acts* 4. 12. Neither is there Salvation in any other, for there is none other name under Heaven given among men whereby we muſt be ſaved.

Q. *Shall they and none but they that have Chriſt have eternal life?*

A. 1 *John* 5. 12. He that hath the Son hath life, and he that hath not the Son of God, hath not life.

Q. *What is the miſery of thoſe that are without Chriſt? Are they not without God, without hope, without an intereſt in the promiſes, and cut off from all the priviledges, that belong to the people of God?*

A. *Eph.* 2. 12. At the time ye were without Chriſt, being aliens from the Common-wealth of *Iſrael*, and ſtrangers from the Covenant of promiſe, having no hope, and without God in the world.

Q. *Is there not ſuch an excellency in Chriſt, as that we ſhould willingly ſuffer the loſs of all things ſo that we may win Chriſt?*

A. *Phil.* 3. 8. Yea doubtleſs, and I count all things but loſs, for the excellency of the knowledg of Chriſt Jeſus my Lord, for whom I have ſuffered the loſs of all things, and do count them but dung that I may win Chriſt.

Q. *What muſt we do that we may be partakers of Chriſt?*

A. *Heb.* 3. 14. We are made partakers of Chriſt, if we hold the beginning of our confidence ſtedfaſt unto the end.

Q. *How ſhall we know whether we be in Chriſt?*

A. 2 *Cor.* 5. 17. If any man be in Chriſt, he is a new creature. Old things are paſt away, behold, all things are become new.

Q. *Are they none of Chriſts, that have not his Spirit?*

A. *Rom.* 8. 9— Now if any man have not the Spirit of Chriſt, he is none of his.

Q. *Muſt we not love Chriſt above our neareſt and deareſt relations?*

A. *Mat.* 10. 37. He that loveth Father or Mother more then me, is not worthy of me, and he that loveth Son or Daughter more then me, is not worthy of me.

Q. *Are they not under a curſe, and ſhall they not remain ſo till the Lord comes, who do not love Jeſus Chriſt?*

A. 1 *Cor* 16. 22. If any man love not the Lord Jeſus Chriſt, let him be *Anathema*, *Maranatha*.

Q. *Who is it that loveth Chriſt; and what ſhall we gain by loving him?*

A. *John* 14. 21. He that hath my Commandements and keepeth them, he it is that loveth me, and he that loveth me ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him.

Q. *Muſt not they that would be Chriſts Diſciples deny themſelves, take up their croſs and follow him?*

A. *Mark* 8. 34. When he had called the people unto him, with his Diſciples alſo, he ſaid unto them, whoſoever will come after me, let him deny

deny himſelf, and take up his croſs, and follow me.

Q. *Muſt we not forſake all we have for Chriſts ſake when God calls us to it?*

A. *Luke* 14. 33. Whoſoever he be of you that forſaketh not all that he hath, he cannot be my Diſciple.

Q. *What ſhall be given to them that forſake any thing for Chriſt?*

A. *Mat.* 19. 29. Every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my names ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting life.

Q. *What is the Covenant that God hath made with his people in the days of the Goſpel?*

A. *Heb.* 8. 10, 11, 12. This is the Covenant that I will make with the houſe of *Iſrael* after thoſe days, ſaith the Lord, I will put my Laws into their mind and write them in their hearts, and I will be to them a God, and they ſhall be to me a people. And they ſhall not teach every man his neighbour and every man his brother, ſaying, know the Lord, for all ſhall know me, from the leaſt to the greateſt. For I will be merciful to their unrighteouſneſs, and their ſins and their iniquities will I remember no more.

Q. *Doth not this Covenant contain all that we can deſire, and all that is neceſſary for our Salvation?*

A. 2 *Sam.* 23. 5. Although my houſe be not ſo with God, yet he hath made with me an everlaſting Covenant, ordered in all things and ſure, for this is all my ſalvation, and all my deſire, although he make it not to grow.

Q. *How do you prove that God will take thoſe into this Covenant, which come to cloſe with Jeſus Chriſt the Mediator of the covenant?*

A. *Iſa* 55. 3. Encline your ear and come unto me, hear and your ſouls ſhall live, and I will make an everlaſting Covenant with you, even the ſure mercies of David.

Q. *When once God hath taken us into Covenant with himſelf, ſhall his Covenant never be removed from us?*

A. *Iſah* 54. 10. The Mountains ſhall depart, and the Hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the Covenant of my peace be removed, ſaith the Lord, that hath mercy on thee.

Q. *Who are they to whom God hath promiſed to reveal his Covenant?*

A. *Pſalm* 25. 14. The ſecret of the Lord is with them that fear him, and he will ſhew them his Covenant.

Q. *What promiſe have you that God will bring you into the bond of his Covenant?*

A. *Ezek.* 20. 37. I will cauſe you to paſs under the rod, and I will bring you into the bond of the Covenant.

Q. *For what end hath God given us ſuch great and precious promiſes, as are contained in the Covenant of grace?*

A. 2 *Pet.* 1. 4. Whereby are given unto us exceeding great and precious promiſes, that by theſe you might be partakers of the divine nature, having eſcaped the corruption that is in the world through luſt.

Q. *Do not the promiſes belong to all that are effectually called?*

A. *Acts*

A. *Acts* 2. 39. The promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call.

Q. *What muſt we do that we may inherit the promiſes?*

A. *Heb.* 6. 12. That ye be not ſlothful, but followers of them, who through faith and patience inherit the promiſes.

Q. *Do we not need patience to wait for the promiſes, when we have done what we can to obtain them?*

A. *Heb.* 10. 36. Ye have need of patience, that after you have done the will of God, ye might receive the promiſe.

Q. *Are not the promiſes powerful arguments to excite us to cleanſe our ſelves from all filthineſs of the fleſh and ſpirit?*

A. 2 *Cor.* 7. 1. Having therefore theſe promiſes, dearly beloved, let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God,

Q. *Is it not the command of God that we ſhould believe in the name of his Son Jeſus Chriſt?*

A. 1 *John* 3. 23. This is his commandement, that we ſhould believe on the Name of his Son Jeſus Chriſt, and love one another as he gave us commandement.

Q. *Hath not God promiſed eternal life to every one that believeth in his Son Jeſus Chriſt?*

A. *John* 3. 16. God ſo loved the world, that he gave his onely begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.

Q. *Muſt not they that would be ſaved by Chriſt obey him as well as believe in him?*

A. *Heb.* 5. 9. And being made perfect, he became

came the author of eternal Salvation unto all them that obey him.

Q. *How ſhall we know that we believe in Chriſt? Is not prizing Chriſt an evidence of faith?*

A. 1 *Pet.* 2 7. Unto you which believe, he is precious——

Q. *Muſt not they that believe in Chriſt be careful to maintain good works?*

A. *Tit.* 3. 8. This is a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in God might be careful to maintain good works, theſe things are good and profitable unto men.

Q. *Shall not all unbelievers go to Hell?*

A. *Mark* 16. 16. He that believeth and is baptized ſhall be ſaved, but he that believeth not, ſhall be damned.

Q. *Seeing ſuch as believe not ſhall be damned, doth it not concern every man to take heed of the ſin of unbelief as well as other ſins?*

A. *Heb.* 3. 12. Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God.

Q. *How ſhall a man come by faith? muſt it not be by the gift of God?*

A. *Eph.* 2. 8. By grace are ye ſaved, through faith and that not of your ſelves, it is the gift of God.

Q. *Which way doth God work faith? Is it not moſt uſually by hearing the word?*

A. *Rom.* 10. 17. So then, faith cometh by hearing, and hearing by the word of God.

Q. *Is not true faith accompanied with repentance?*

A. *Acts* 11. 21—— A great number believed, and turned unto the Lord.

Q. *Who*

Q. *Who are they whom God commandeth to repent?*

A. *Acts* 17. 30. The times of this ignorance God winked at, but now commandeth all men every where to repent.

Q. *Wherein lyeth the nature of repentance? Is it not in turning from all our tranſgreſſions?*

A. *Ezek.* 18. 30. I will judge you, O houſe of *Iſrael*, every one according to his ways, ſaith the Lord God; Repent and turn your ſelves from all your tranſgreſſions, ſo iniquity ſhall not be your ruine.

Q. *Doth not repentance include our turning to God and doing good works as well as forſaking our ſinful ways?*

A. *Acts* 26. 20.—— That they ſhould repent, and turn to God and do works meet for repentance.

Q. *Do not penitent perſons ſorrow for their ſins in a godly ſort as well forſake them?*

A. *Pſalm* 38. 18. I will declare mine iniquity, I will be ſorry for my ſin.

Q. *What ſhall become of all thoſe that do not repent?*

A. *Luke* 13. 3. I tell you, nay, but except you repent, ye ſhall all likewiſe periſh.

Q. *Is it not an hard matter for thoſe that have gotten a cuſtom of ſinning to repent of their ſins?*

A. *Jer.* 13. 23. Can the *Ethiopian* change his skin or the *Leopard* his ſpots; then may ye alſo do good, that are accuſtomed to do evil.

Q. *Did not God ſend his Son Jeſus Chriſt to turn us from our ſins?*

A. *Acts* 3. 26. Unto you firſt, God having raiſed

raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from his iniquities.

Q. *Was not Jeſus Chriſt exalted to give repentance to thoſe that cannot repent of themſelves?*

A: *Acts* 5. 31. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance unto *Iſrael*, and forgiveneſs of ſins.

Q. *When we find our inability to repent muſt we not bemoan it before the Lord, and pray to him to turn us?*

A. *Jer.* 31. 18. I have ſurely heard *Ephraim* bemoaning himſelf thus, Thou haſt chaſtiſed me, and I was chaſtiſed, as a Bullock unaccuſtomed to the yoak, turn thou me, and I ſhall be turned, for thou art the Lord my God.

Q. *When the Lord heard* Ephraim *bemoaning his ſins, and praying to be turned from them, what did he ſay to* Ephraim?

A. *Verſe* 20. Is *Ephraim* my dear Son? Is he a pleaſant child? for ſince I ſpake againſt him, I do earneſtly remember him ſtill; therefore my bowels are troubled for him, I will ſurely have mercy upon him, ſaith the Lord.

Q. *Will not God ſave all penitent perſons from the pit of Hell and give them eternal life?*

A. *Job* 33. 27, 28. He looketh upon men, and if any ſay, I have ſinned, and perverted that which was right, and it profited me not, he will deliver his ſoul from going into the pit, and his life ſhall ſee the light.

Q. *What ſhall become of thoſe who being often reproved, do harden their hearts and go on ſtill in their ſins?*

A. *Prov.*

A. *Prov.* 29. 1. He that being often reproved, hardneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy.

Q. *Is not repentance of ſuch great excellency, that the Angels of Heaven rejoyce, when any one ſinner is brought to repentance?*

A. *Luke* 15. 10. Likewiſe I ſay unto you, there is joy in the preſence of the Angels of God, over one ſinner that repenteth.

Q. *What promiſe have you that God will cauſe you to return to him with your whole heart?*

A. *Jer.* 24. 7. I will give them an heart to know me, that I am the Lord, and they ſhall be my people, and I will be their God, for they ſhall return unto me with their whole heart.

Q. *What promiſe have you, that God will keep you that you ſhall not turn away from him, after you are returned to him?*

A. *Jer.* 3. 19.—Thou ſhalt call me, My Father, and ſhalt not turn away from me.

Q. *Shall not they that repent obtain forgiveneſs of their ſins?*

A. *Acts* 3. 19. Repent ye therefore and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord.

Q. *Is there not ſufficient virtue in the bloud of Chriſt to cleanſe us from all ſorts of ſin?*

A. 1 *John* 1. 7.—The bloud of Jeſus Chriſt his Son cleanſeth us from all ſin.

Q. *Do not all the Prophets aſſure us that whoſoever believeth in Chriſt ſhall receive remiſſion of ſins.*

A. *Acts* 10. 43. To him give all the Prophets witneſs that through his name, whoſoever believeth

believeth in him, ſhall receive remiſſion of ſins.

Q. *Shall not all that believe be juſtified from all things, from which they could not be juſtified by the law of Moſes?*

A. *Acts* 13. 38, 39. Be it known unto you therefore, men and brethren, that through this man is preached unto you forgiveneſs of ſins, And by him all that believe are juſtified from all things, from which ye could not be juſtified by the law of *Moſes?*

Q. *Will not God as ſure as he is juſt and faithful forgive us our ſins, and cleanſe us from all unrighteouſneſs, if we confeſs our ſins to him?*

A. 1 *John* 1. 9. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.

Q. *Suppoſe a man hath been a very wicked man, and hath committed abundance of ſin, is there hope for ſuch a man that God will have mercy on him and pardon his ſins, if he forſake his evil ways and return to the Lord?*

A. *Iſa.* 55. 7. Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

Q. *Suppoſe a mans ſins be of a deep die, crimſon and ſcarlet ſins, heinous tranſgreſſions, is there hope that God will pardon him upon his repentance?*

A. *Iſa.* 1. 16, 17, 18. Waſh ye, make you clean, put away the evil of your doings from before mine eyes, ceaſe to do evil, learn to do well, ſeek judgement, relieve the oppreſſed, judge the fatherleſs, plead for the widow, come now and let

us

us reaſon together, ſaith the Lord, though your ſins be as ſcarlet, they ſhall be as white as ſnow, though they be red like crimſon, they ſhall be, as wooll.

Q. *Is there hope for ſuch as have rebelled againſt God, that the Lord will pardon them upon their repentance?*

A. *Dan.*9. 9. To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him.

Q. *Is there hope for ſuch as have continued a long time in their ſins, even till they have wearied the Lord, that the Lord will pardon them upon their repentance?*

A. *Iſa.*43.24,25——Thou haſt made me to ſerve with thy ſins, thou haſt wearied me with thine iniquities, I, even I, am he, that bloteth out thy tranſgreſſions for mine own ſake, and will not remember thy ſins.

Q. *If a man backſlide from God after he hath obtained mercy is there hope that God will pardon his backſlidings, if he return again to the Lord?*

A. *Jer.* 3. 22. Return ye backſliding children, and I will heal your backſlidings: behold, we come unto thee, for thou art the Lord our God.

Q. *Muſt not ſuch as believe in Chriſt be careful that they do not ſin againſt God? And when they do fall into ſin, is not Chriſt their advocate to plead with his father that their ſins may not be imputed to them?*

A. 1 *John* 2.1,2. My little children, theſe things write I unto you, that ye ſin not, and if any man ſin, we have an advocate with the father, Jeſus Chriſt the righteous, and he is the propitiation for

our

our ſins; and not for ours onely, but alſo for the ſins of the whole world.

Q. *How are we juſtified? By faith or by the works of the law?*

A. *Rom.* 3. 28. Therefore we conclude, that a man is juſtified by faith, without the deeds of the law.

Q. *Should not Gods mercy in forgiving our ſins, cauſe us to forgive one another?*

A. *Eph.* 4. 32. Be ye kind one to another, tender hearted, forgiving one another, even as God for Chriſts ſake hath forgiven you.

Q. *Hath not God promiſed to ſubdue our ſins as well as to pardon them?*

A. *Mic.* 7. 18, 19. Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage, he retaineth not his anger for ever, becauſe he delighteth in mercy. He will turn again, he will have compaſſion upon us, he will ſubdue our iniquities: and thou wilt caſt all their ſins into the depths of the Sea.

Q. *Seeing God hath promiſed to pardon and ſubdue our ſins, ought we not to hope in God that he will purge away our tranſgreſſions, even at ſuch times as we feel iniquity prevailing againſt us?*

A. *Pſalm* 65. 3. Iniquities prevail againſt me; as for our tranſgreſſions, thou ſhalt purge them away.

Q. *Muſt we not truſt in the Lord at all times?*

A. *Pſalm* 62. 8. Truſt in him at all times ye people, pour out your heart before him, God is a refuge for us.

Q. *Why muſt we truſt in the Lord for ever?*

A. *Iſa.* 26. 4. Truſt ye in the Lord for ever, for-

for in the Lord Jehovah is everlaſting ſtrength.

Q. *Will not the Lord keep that man in perfect peace that truſteth in him?*

A. *Iſa.* 26. 3. Thou wilt keep him in perfect peace whoſe mind is ſtayed on thee, becauſe he truſteth in thee.

Q. *May ſuch as walk in darkneſs and ſee no light truſt in the Lord?*

A. *Iſa.* 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his Servant, that walketh in darkneſs, and hath no light, let him truſt in the name of the Lord, and ſtay upon his God.

Q. *Suppoſe a man be brought ſo low that he almoſt deſpaireth of ever ſeeing God, ought ſuch an one to truſt in the Lord?*

A. *Job* 35. 14. Although thou ſayeſt thou ſhalt not ſee him, yet judgement is before him, therefore truſt thou in him.

Q. *Muſt we truſt in God, when he killeth us?*

A. *Job* 13. 15. Though he ſlay me, yet will I truſt in him——

Q. *What promiſe have you that God will enable you to truſt in Chriſt?*

A. *Rom.* 15. 12. There ſhall be a root of *Jeſſe*, and he that ſhall riſe to reign over the Gentiles, in him ſhall the Gentiles truſt.

Q. *What promiſe have you that God will help you to truſt in him in your greateſt afflictions?*

A. *Zeph.* 3. 12. I will leave in the midſt of thee an afflicted and poor people, and they ſhall truſt in the name of the Lord.

Q. *What promiſe have you that God will cauſe you to truſt in him in truth?*

A. *Iſa.* 10. 20. And it ſhall come to paſs in that day

day that the remnant of *Iſrael*, and ſuch as are eſcaped of the houſe of *Jacob*, ſhall no more again ſtay upon him that ſmote them, but ſhall ſtay upon the Lord, the holy one of *Iſrael* in truth.

Q. *How muſt we love God?*

A. *Deut.* 6. 5. Thou ſhalt love the Lord thy God, with all thine heart, and with all thy ſoul, and with all thy might.

Q. *What promiſe have you that God will help you thus to love him?*

A. *Deut.* 30. 6. The Lord thy God will circumciſe thine heart, and the heart of thy ſeed, to love the Lord thy God with all thy heart, and with all thy ſoul, that thou mayeſt live.

Q. *What hath God prepared in Heaven for thoſe that love him?*

A. 1 *Cor.* 2. 9—Eye hath not ſeen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.

Q. *Shall not all things work together for good to them that love God?*

A. *Rom.* 8. 28. We know that all things work together for good, to them that love God, to them who are the called according to his purpoſe.

Q. *How may we know whether we love God?*

A. 1 *John* 5. 3. This is the love of God, that we keep his commandements, and his commandements are not grievous.

Q. *Muſt not he that loveth God, love his brother alſo?*

A. 1 *John* 4. 21. This commandment have we from him, that he who loveth God, love his brother alſo.

Q. *How*

Q. *How muſt we love our neighbour?*

A. *Mat.* 22. 39— Thou ſhalt love thy neighbour as thy ſelf.

Q. *Muſt we not love one another as Chriſt hath loved us?*

A. *John* 15. 12. This is my Commandment, that ye love one another, as I have loved you.

Q. *Do not they dwell in God and God dwell in them, who dwell in love?*

A. 1 *John* 4. 16—— God is love, and he that dwelleth in love, dwelleth in God, and God in him.

Q. *Is it not an evident token that we are the Diſciples of Chriſt, when we love one another?*

A. *John* 13. 35. By this ſhall all men know that ye are my Diſciples, if ye have love one to another.

Q. *Will not love keep us from doing any kind of evil to any man?*

A. *Rom.* 13. 10. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law.

Q. *Ought we not from a principle of love to be as ready to do all the good we can for every man, as we would be if we were his ſervant?*

A. *Gal.* 5. 13—— By love ſerve one another.

Q. *What is the ſum and ſubſtance of all the directions that* Moſes *in the Law, and the Prophets have given us to direct us how to carry our ſelves towards our neighbour?*

A. *Mat.* 7. 12. All things whatſoever ye would that men ſhould do unto you, do ye even ſo to them, for this is the Law and the Prophets.

Q. *Muſt not we love and do good to our worſt enemies*

that we have in the world, even to ſuch as hate, perſecute, and uſe us deſpitefully?

A. *Mat.* 5. 44. But I ſay unto you, love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you and perſecute you.

Q. *Is it not good for a man to hope in God and quietly to wait for his ſalvation?*

A. *Lam.* 3. 26. It is good that a man ſhould both hope and quietly wait for the ſalvation of the Lord.

Q. *Doth not God take pleaſure in ſuch as hope in his mercy?*

A. *Pſalm* 147. 11. The Lord taketh pleaſure in them that fear him, in thoſe that hope in his mercy.

Q. *Will not God redeem us from all our iniquities if we hope in him?*

A. *Pſalm* 130. 7, 8. Let *Iſrael* hope in the Lord, for with the Lord there is mercy, and with him there is plenteous redemption, and he ſhall redeem *Iſrael* from all his iniquities.

Q. *Ought we not to keep up our hope in God when we find our ſouls much diſquieted and caſt down?*

A. *Pſalm* 42. 11. Why art thou caſt down, O my ſoul, and why art thou diſquieted within me, hope thou in God, for I ſhall yet praiſe him, who is the health of my countenance, and my God.

Q. *Were not the Scriptures written for this very end to encourage us in all our troubles and diſtreſſes to hope in God?*

A. *Rom.* 15. 4. Whatſoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.

Q. *What*

Q. *What promiſe have you, that God will enable you to hope in him in times of greateſt diſtreſs?*

A. *Joel* 3. 15, 16. The Sun and the Moon ſhall be darkned and the Stars ſhall withdraw their ſhining, the Lord alſo ſhall roar out of *Zion*, and utter his voice from Jeruſalem, and the Heavens and the earth ſhall ſhake, but the Lord will be the hope of his people, and the ſtrength of the Children of *Iſrael*.

Q. *Doth not God ſtreightly charge us to wait upon him?*

A. *Pſalm* 27. 14. Wait on the Lord, be of good courage, and he ſhall ſtrengthen thy heart, wait, I ſay, on the Lord.

Q. *How long muſt we wait on the Lord?*

A. *Hoſ.* 12. 6. Turn thou to thy God, keep mercy and judgement and wait on thy God continually.

Q. *What hath God prepared for them that wait for him?*

A. *Iſa.* 64. 4. Since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye ſeen, O God, beſides thee, what he hath prepared for him that waiteth for him.

Q. *Shall not they that wait upon the Lord renew their ſtrength?*

A. *Iſa.* 40. 31. They that wait upon the Lord, ſhall renew their ſtrength, they ſhall mount up with wings as Eagles, they ſhall run and not be weary, and they ſhall walk and not faint.

Q. *What will God give the man that delighteth in him?*

A. *Pſalm* 37. 4. Delight thy ſelf alſo in the

Lord, and he ſhall give thee the deſires of thine heart.

Q. *Is not delight in God, an evidence that God is our God, and that he hath put his Law into our hearts?*

A. *Pſalm* 40. 8. I delight to do thy will, O my God, yea thy Law is within my heart.

Q. *What promiſe have you that God will help you to delight in him?*

A. *Job* 22. 23, 26. If thou return to the Almighty——— Then ſhalt thou have thy delight in the Almighty, and ſhalt lift up thy face unto God.

Q. *Muſt we not rejoyce always in God?*

A. *Phil.* 4. 4. Rejoyce in the Lord alway, and again I ſay, rejoyce.

Q. *Ought we not to rejoyce in God, at ſuch times as we are ſtript of all worldly comforts?*

A. *Hab.* 3. 17, 18. Although the Fig-tree ſhall not bloſſom, neither ſhall fruit be in the Vines, the labour of the Olive ſhall fail, and the fields ſhall yield no meat, the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls, yet I will rejoyce in the Lord; I will joy in the God of of my ſalvation.

Q. *What promiſe have you that God will enable you to rejoyce in him, even when you are brought into a poor and low condition?*

A. *Iſa.* 29. 19. The meek ſhall encreaſe their joy in the Lord, and the poor among men ſhall rejoyce in the holy one of *Iſrael.*

Q. *Who are they that are called upon to fear the Lord?*

A. *Pſalm* 33. 8. Let all the earth fear the Lord; let all the inhabitants of the world ſtand in aw of him.

Q. *Will*

Q. *Will God fulfil the deſires of them that fear him?*

A. *Pſal.* 145.19. He will fulfil the deſire of them that fear him, he alſo will hear their cry, and will ſave them.

Q. *Will not the Lord be for a Sanctuary in time of trouble to them that fear him?*

A. *Iſa.* 8. 13, 14. Sanctifie the Lord of hoſts himſelf, and let him be your fear and let him be your dread, and he ſhall be for a Sanctuary——

Q. *Shall not the Sun of righteouſneſs ariſe with healing under his wings upon them that fear God?*

A. *Mal.* 4. 2. Unto you that fear my name, ſhall the Sun of righteouſneſs ariſe with healing in his wings, and ye ſhall go forth and grow up as calves of the ſtall.

Q. *Ought we not to fear God above all the men in the world?*

A. *Luke* 12: 4, 5. I ſay unto you, my friends, be not afraid of them that kill the body and after that have no more that they can do, but I will forwarn you whom you ſhall fear, Fear him, which after he hath killed, hath power to caſt into Hell, yea, I ſay unto you, fear him.

Q. *Hath not God laid up wonderful bleſſings in ſtore for them that fear him?*

A. *Pſalm* 31. 19. O how great is thy goodneſs, which thou haſt laid up for them that fear thee, which thou haſt wrought for them that truſt in thee, before the ſons of men.

Q. *Wherein conſiſteth the fear of God? Doth it not conſiſt in hating and departing from ſin?*

A. *Prov.* 8.13. The fear of the Lord is to hate evil—— *Prov.* 16. 6. By mercy and truth iniquity

is purged, and by the fear of the Lord, men depart from evil.

Q. *What promiſe have you that God will put his fear into your heart?*

A. *Jer.* 32. 40. I will make an everlaſting Covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they ſhall not depart from me.

Q. *When we eat or drink, or do any other action, muſt not all that we do, be done to the glory of God?*

A. 1 *Cor* 10. 31. Whether ye eat or drink, or whatſoever ye do, do all to the glory of God.

Q. *Muſt we not glorifie God with our bodies and ſpirits?*

A. 1 *Cor.* 6. 20. Ye are bought with a price, therefore glorifie God in your body and in your ſpirit, which are Gods.

Q. *Muſt we not honour God with our ſubſtance?*

A. *Prov.* 3. 9. Honour the Lord with thy ſubſtance, and with the firſt fruits of all thine increaſe.

Q. *Is it not our duty to glorifie God before all ſorts of people?*

A. *Lev.* 10. 3—— I will be ſanctified in them that come nigh me, and before all the people I will be glorified——

Q. *Do we not glorifie God when we praiſe him?*

A. *Pſalm.* 50. 23. Who ſo offereth praiſe, glorifieth me, and to him that ordereth his converſation aright, will I ſhow the ſalvation of God.

Q. *Do we not glorifie God when we are fruitful in good works?*

A. *John* 15. 8. Herein is my Father glorified, that ye bear much fruit, ſo ſhall ye be my Diſciples.

Q. *Do*

Q. *Do we not give glory to God when we rely upon his promiſes?*

A. *Rom.* 4. 20. He ſtaggered not at the promiſe of God through unbelief, but was ſtrong in faith, giving glory to God.

Q. *Do we not glorifie God when we lead righteous lives?*

A. *Iſa.* 60. 21. Thy people ſhall be all righteous—— that I may be glorified.

Q. *What promiſe have you that God will enable you to glorifie him?*

A. *Pſalm* 50. 15. Call upon me in the day of trouble, I will deliver thee, and thou ſhalt glorifie me.

Q. *Will not God honour thoſe that honour him?*

A. 1 *Sam.* 2. 30— Them that honour me, I will honour, and they that diſpiſe me, ſhall be lightly eſteemed.

Q. *To whom and for what muſt we pray?*

A. *Phil.* 4. 6. Be careful for nothing, but in every thing by prayer and ſupplication with thankſgiving let your requeſts be made known unto God.

Q. *If we follow this Councel of the Apoſtle, in making known our requeſts to God in every thing by prayer, will not this bring us great peace?*

A. *Verſe* 7. And the peace of God which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.

Q. *May not all fleſh take encouragement to call upon God, upon this account that he is a God hearing prayers?*

A. *Pſalm* 65. 2. O thou that heareſt prayer, unto thee ſhall all fleſh come.

Q. *May we give religious worſhip to Saints and*

Angels, or muſt we worſhip and ſerve God only?

A. *Mat.* 4. 10——Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

Q. *Can we have acceſs to God no other way but by Jeſus Chriſt?*

A. *John* 14.6. Jeſus ſaith unto him, I am the way, the truth, and the life, no man cometh unto the Father but me.

Q. *Will God give us every thing that we ask of him in the name of Jeſus Chriſt?*

A. *John* 16. 23. Verily, verily I ſay unto you, whatſoever ye ſhall ask the Father in my name, he will give it you.

Q. *Muſt we not avoid raſhneſs in prayer?*

A. *Eccl.* 5. 2. Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God, for God is in Heaven, and thou upon earth, therefore let thy words be few.

Q. *Muſt we ask nothing in prayer but what is according to the will of God? And when we ask what is according to his will may we be confident he will hear us?*

A. 1 *John* 5. 14. This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

Q. *What place ſhould we chuſe to pray in? Is not a ſecret place beſt for prayer?*

A. *Math.* 6. 6. But thou, when thou prayeſt, enter into thy Cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly.

Q. *Whoſe prayers avail much with God?*

A. *James* 5. 16. Confeſs your faults one to another, and pray one for another, that ye may be

healed

healed. The effectual fervent prayer of a righteous man availeth much.

Q. *Will not God hear the prayers of impenitent ſinners?*

A. *John* 9. 31. We know that God heareth not ſinners, but if any man be a worſhipper of God, and doth his will, him he heareth.

Q. *Suppoſe a man be not an open ſinner, yet if he regard iniquity in his heart, will not this hinder his prayers from being accepted with God?*

A. *Pſalm* 66. 18. If I regard iniquity in my heart, the Lord will not hear me.

Q. *If we abide in Chriſt and his word abide in us, may we have of God whatſoever we will ask in prayer?*

A. *John* 15. 7. If ye abide in me, and my words abide in you, ye ſhall ask what ye will, and it ſhall be done unto you.

Q. *Is faith in prayer of ſuch efficacy that we ſhall receive all things whatſoever we ask in prayer believing?*

A. *Matth.* 21. 22. All things whatſoever ye ſhall ask in prayer believing ye ſhall receive.

Q. *Will not God pour out his wrath upon thoſe perſons and families, that do not call upon him?*

A. *Jer.* 10. 25. Pour out thy fury upon the Heathen that know thee not, and upon the families that call not on thy name—

Q. *Can we not pray as we ought unleſs the ſpirit help our infirmities?*

A. *Rom.* 8. 26. Likewiſe the Spirit alſo helpeth our infirmities, for we know not what we ſhould pray for as we ought, but the ſpirit it ſelf maketh interceſſions for us with groanings which cannot be uttered.

Q. *What*

Q. *What promiſe have you that God will pour out the ſpirit of grace and ſupplications upon you?*

A. *Zech.* 12. 10. I will pour upon the houſe of *David*, and upon the inhabitants of *Jeruſalem*, the ſpirit of grace and of ſupplications, and they ſhall look upon me whom they have pierced, and they ſhall mourn for him, as one mourneth for his only ſon, and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt born.

Q. *When we can't expreſs our wants with words, are not our deſires and groans known to God?*

A. *Pſalm* 38. 9. Lord, all my deſire is before thee, and my groaning is not hid from thee.

Q. *When we have prayed to God, muſt we not obſerve what anſwers God gives to our prayers?*

A. *Pſalm* 85. 8. I will hear what God the Lord will ſpeak, for he will ſpeak peace unto his people, and to his Saints, but let them not turn again to folly.

Q. *When we find God anſwering our prayers, ſhould not this make us love God and call upon him as long as we live?*

A. *Pſalm* 116. 1, 2. I love the Lord, becauſe he hath heard my voice, and my ſupplications, becauſe he hath enclined his ear unto me, therefore will I call upon him as long as I live.

Q. *If we do not find God anſwering us, muſt we not continue in prayers?*

A. *Col.* 4. 2. Continue in prayer, and watch in the ſame with thanksgiving.

Q. *If we continue to pray and wait upon God, will he not in due time hear and anſwer our prayers?*

A. *Pſalm* 40. 1. I waited patiently for the Lord, and he enclined unto me, and heard my cry.

Q. *Is*

Q. *Is it not the will of God, that in every thing we ſhould give thanks?*

A. 1 *Theſ.* 5. 18. In every thing give thanks, for this is the will of God in Chriſt Jeſus concerning you.

Q. *Doth not the ſacrifice of praiſe pleaſe God more then all the ſacrifices under the law?*

A. *Pſalm* 69. 30, 31. I will praiſe the name of God with a ſong, and will magnifie him with thanksgiving; This alſo ſhall pleaſe the Lord better then an Ox or Bullock that hath horns and hoofs.

A. *Muſt we not bleſs God every morning for the mercies of the night, and every night for the mercies of the day?*

A. *Pſalm* 92. 1, 2. It is a good thing to give thanks unto the Lord, and to ſing praiſes unto thy name, O moſt high, to ſhew forth thy loving kindneſs in the morning, and thy faithfulneſs every night.

Q. *Ought we not to continue this courſe of bleſſing and praiſing God morning and evening, every day as long as we live?*

A. *Pſalm* 145. 2. Every day will I bleſs thee, and I will praiſe thy name for ever and ever.

Q. *How muſt we bleſs and praiſe God; muſt it not be done with our ſouls, as well as with our lips?*

A. *Pſalm* 103. 1, 2. Bleſs the Lord, O my ſoul, and all that is within me, bleſs his holy name, bleſs the Lord, O my ſoul, and forget not all his benefits.

Q. *Muſt not our praiſes as well as our prayers be offered up to God by Jeſus Chriſt?*

A. *Heb.* 13. 15. By him therefore let us offer the ſacrifice of praiſe to God continually, that

that is the fruit of our lips, giving thanks to his name.

Q. *What promiſe have you that God will enable you to praiſe him?*

A. *Iſa.* 43. 21. This people have I formed for my ſelf, they ſhall ſhew forth my praiſe.

Q. *Is not ſinging of Pſalms an ordinance of Chriſt? And when we uſe this ordinance, muſt we not ſing in a gracious manner?*

A. *Col.* 3. 16. Let the word of Chriſt dwell in you richly in all wiſdom, teaching and admoniſhing one another in pſalms and hymns and ſpiritual ſongs, ſinging with grace in your hearts unto the Lord.

Q. *Where elſe are we commanded to ſing pſalms?*

A. *James* 5. 13. Is any among you afflicted? let him pray. Is any merry? let him ſing pſalms.

Q. *When we ſing pſalms, muſt we not ſing with our ſpirits and underſtandings as well as with our voices?*

A. 1 *Cor.* 14. 15. I will pray with the ſpirit, and will pray with the underſtanding alſo, I will ſing with the ſpirit, and I will ſing with the underſtanding alſo.

Q. *How did Job eſteem Gods word?*

A. *Job* 23. 12—— I have eſteemed the words of his mouth, more then my neceſſary food.

Q. *How did* David *eſteem the word of God?*

A. *Pſalm* 119. 72. The Law of thy mouth is better unto me, then thouſands of gold and ſilver.

Q. *Ought we not to rejoyce in the word and ways of God as much as in all riches?*

A. *Pſal.* 119. 14. I have rejoyced in the way of thy teſtimonies as much as in all riches.

Q. *Muſt*

Q. *Muſt we not take all opportunities to hear the word of God when it is preached?*

A. *James* 1. 19. Let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath.

Q. *Hath not God promiſed to bleſs ſuch as are diligent hearers of his word? And are not ſuch perſons in the ready way to find Chriſt, life, and the favour of God?*

A. *Prov.* 8. 34, 35. Bleſſed is the man that heareth me, watching daily at my gates, waiting at the poſts of my doors, for whoſo findeth me, findeth life, and ſhall obtain favour of the Lord.

Q. *Muſt we not mingle the word with faith, if we would profit by it, when we hear it preached?*

A. *Heb.* 4. 2. For unto us was the Goſpel preached as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it.

Q. *Muſt we not labour to keep in memory what we hear?*

A. *Heb.* 2. 1. We ought to give the more earneſt heed to the things which we have heard, leſt at any time we ſhould let them ſlip.

Q. *Muſt we not be very attentive to the word when it is preached?*

A. *Luke* 19. 48— All the people were very attentive to hear him.

Q. *What judgment did God ſhew upon* Eutychus *for ſleeping when the Apoſtle* Paul *was preaching? Did he not fall down dead?*

A. *Acts* 20. 9. There ſat in a window a certain young man, named *Eutychus*, being fallen into a deep ſleep, and as *Paul* was long preaching, he ſunk down with ſleep, and fell down from

from the third loft and was taken up dead.

Q. *If we would ſo hear the word as to be ſaved by it, muſt we not leave our ſins, receive the word with meekneſs, hide it in our hearts and practice it in our lives?*

A. *James* 1. 21, 22. Wherefore lay apart all filthineſs and ſuperfluity of naughtineſs, and receive with meekneſs the engrafted word, which is able to ſave your ſouls; but be ye doers of the word, and not hearers only, deceiving your own ſelves.

Q. *Hath not Chriſt as great a reſpect for thoſe that hear the word of God and do it, as he had for his Mother and brethren?*

A. *Luke* 8. 21—— My mother and my brethren are theſe, which hear the word of God, and do it.

Q. *It was a great bleſſing to bear Chriſt in the womb and to give him ſuck, but doth not Chriſt ſay, tis more bleſſed to hear and keep the word of God?*

A. *Luk.* 11. 27, 28. And it came to paſs as he ſpake theſe things, a certain woman of the company lift up her voice, and ſaid unto him, Bleſſed is the womb that bare thee, and the paps which thou haſt ſucked. But he ſaid, Yea, rather bleſſed are they that hear the word of God and keep it.

Q. *May we hear all doctrines, and all preachers, ſuch as teach errours as well as truth? Or muſt we take heed what we hear?*

A. *Mark.* 4. 24. And he ſaid unto them, take heed what ye hear——

Where are we forbidden hearing ſuch as teach errours and hereſies?

A. *Prov.* 19. 27. Ceaſe, my Son, to hear the in-

inſtruction, that cauſeth to err from the words of knowledge.

Q. *Are not they in danger to be drawn from the faith of Chriſt to embrace the doctrine of Devils, who give heed to ſeducers?*

A. 1 *Tim.* 4. 1. Now the ſpirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits and doctrines of Devils.

Q. *How ſhall we know what is true and what is falſe doctrine? May we not know this by examining and trying all doctrines by the word of truth?*

A. *Iſa.* 8. 20. To the Law and to the Teſtimony, if they ſpeak not according to this word, it is becauſe there is no light in them.

Q. *If they that preach ſhould bring any Doctrine contrary to the Goſpel, muſt we reject it, though they that deliver the Doctrine ſhould for their gifts and holineſs ſeem to be like the Apoſtles, and more like Angels then men?*

A. *Gal.* 1. 8. Though we or an Angel from Heaven, preach any other Goſpel to you, then that which we have preached unto you, let him be accurſed.

Q. *Muſt we not only reject the Doctrine, but the company alſo of falſe teachers?*

A. 2 *John* 10, 11. If there come any unto you and bring not this Doctrine, receive him not into your houſe, neither bid him God ſpeed. For he that biddeth him God ſpeed, is partaker of his evil deeds.

Q. *Can we have no enjoyment of God unleſs we abide in the Doctrine of Chriſt?*

A. 2. *John* 9. Whoſoever tranſgreſſeth, and abideth not in the Doctrine of Chriſt, hath not God.

God. He that abideth in the doctrine of Christ he hath both the Father and the Son.

Q. *Must we not get Bibles and keep them and give our selves to the reading of the Scriptures all the days of our lives?*

A. *Deut.* 17. 18, 19—— He shall write him a copy of this Law in a book, out of that which is before the Priests the Levites, and it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them,

Q. *Is not a daily and diligent searching of the Scriptures a great means to beget faith?*

A. *Acts* 17. 11, 12—They searched the Scriptures daily—— therefore many of them believed——

Q. *Will not meditation on what we read and hear, help us to profit greatly by reading and hearing?*

A. 1 *Tim.* 4.15. Meditate upon these things, give thy self wholy to them, that thy profitting may appear unto all.

Q. *How will God bless that man that delights and meditates in his word night and day? Shall he not bring forth his fruit in season, and prosper in all that he doth?*

A. *Psalm* 1. 2, 3. His delight is in the Law of the Lord, and in his Law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doth shall prosper.

Q. *Will not feeding on the word by meditation, make it the joy and rejoycing of our hearts?*

A. *Jer.* 15. 16. Thy words were found, and I did

did eat them, and thy word was unto me the joy and rejoycing of mine heart——

Q. *How did* David *improve the word, to keep himſelf from ſinning againſt God?*

A. *Pſalm* 119. 11. Thy word have I hid in mine heart, that I might not ſin againſt thee.

Q. *Is it not enough to get the knowledge of the word, but muſt we practice it alſo if we would be happy?*

A. *Joh.* 13. 17. If you know theſe things, happy are ye if you do them.

Q. *Muſt we not teach our children Gods Word, and take all occaſions to ſpeak of the Scriptures both when we are at home in our own families, and when we are abroad with others?*

A. *Deut.* 6, 6, 7. Theſe words which I command thee this day, ſhall be in thine heart, and thou ſhalt teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down and when thou riſeſt up.

Q. *Is not Baptizing perſons in the name of the Father, Son, and Holy-Ghoſt, by ſuch as are ſent to preach the word, an Ordinance of Jeſus Chriſt, which he will have continued, and with which he will afford his preſence to the end of the world?*

A. *Mat.* 28. 19, 20. Go ye therefore and teach all Nations, Baptizing them in the name of the Father, and of the Son, and of the Holy-Ghoſt, teaching them to obſerve all things whatſoever I have commanded you, and lo, I am with you always, even unto the end of the world Amen.

Q. *Do not ſuch as are Baptized in Chriſts name, put on Chriſt?*

A. *Gal.* 3. 27. As many of you as have been Baptized into Chriſt, have put on Chriſt.

Q. *Doth not Baptiſm ſeal up to us our intereſt in the death of Chriſt; and ought not ſuch as are baptized to walk in newneſs of life?*

A. *Rom.* 6. 3, 4. Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death; therefore we are buried with him by Baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.

Q. *Is not Baptiſm a ſeal of eternal life to ſuch as believe in Jeſus Chriſt?*

A. *Mark* 16. 16. He that believeth, and is baptized, ſhall be ſaved——

Q. *Is not Baptiſm to be adminiſtred to all to whom the Promiſes belong, and ſo conſequently to the Children of Believers, ſeeing they are heirs of the Promiſes?*

A. *Acts* 2. 38, 39. *Peter* ſaid unto them, Repent and be baptized every one of you in the Name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt, For the Promiſe is unto you and to your children, and to all that are afar off, even as many as the Lord our God ſhall call.

Q. *When was the Sacrament of the Lords Supper inſtituted? and by whom? and what doth the breaking and giving of the Bread ſignifie? Is it not a ſign and ſeal that the Body of Chriſt was broken for us?*

A. 1 *Cor.* 11. 23, 24. I have received of the Lord, that which alſo I delivered unto you, that the Lord Jeſus, the ſame night in which he was betrayed, took bread, and when he had given thanks,

he

he brake it, and ſaid, Take, eat, this is my Body which is broken for you, this do in remembrance of me.

Q. *What doth the Wine ſignifie which we drink in the Lords Supper? Is it not a ſign and ſeal of the new Covenant which is ratified in the Bloud of Chriſt?*

A. *Ver.* 25. After the ſame manner alſo he took the Cup, when he had ſupped, ſaying, This Cup is the New Teſtament in my Bloud, this do ye, as oft as ye drink it, in remembrance of me.

Q. *Are not the Bread and Wine which we receive in the Lords Supper, ſigns and ſeals of our communion with the Body and Bloud of Chriſt?*

A. 1 *Cor.* 10. 16. The Cup of Bleſſing which we bleſs, Is it not the Communion of the Bloud of Chriſt? The Bread, which we break, Is it not the Communion of the Body of Chriſt?

Q. *Muſt not all that receive the Lords Supper, drink of the Cup, as well as eat the Bread that is given in that Ordinance?*

A. *Matth.* 26. 27. And he took the Cup and gave thanks, and gave it to them, ſaying, Drink ye all of it.

Q. *Is not the Lords Supper to be received often, and to be continued in the Church till the coming of Chriſt to Judgment?*

A. 1 *Cor.* 11. 26. As often as ye eat this Bread, and drink this Cup, ye do ſhew the Lords death till he come.

Q. *Are not they guilty of the Body and Bloud of Chriſt that receive the Lords Supper unworthily?*

A. 1 *Cor.* 11. 27. Wherefore whoſoever ſhall eat this Bread, and drink this Cup of the Lord unworthily,

worthily, ſhall be guilty of the Body and Bloud of the Lord—

Q. *Do not they eat and drink their own damnation, that receive the Lords Supper unworthily?*

A. 1 *Cor.* 11. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords Body.

Q. *Seeing it is ſuch a great and dangerous ſin to receive the Lords Supper unworthily, Is it not needful that we ſhould examine our ſelves about our right to, and fitneſs for that Ordinance before we come to the Lords Table?*

A. 1 *Cor.* 11. 28. But let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.

Q. *Is not the Church of Chriſt ſo firmly built and eſtabliſhed, that all the power and policy of all the Devils in Hell ſhall never be able to deſtroy it?*

A. *Matth.* 16. 18. Upon this Rock I will build my Church, and the gates of Hell ſhall not prevail againſt it.

Q. *Is not Chriſt the Head of the Church, and the Church the Body of Chriſt?*

A. *Epheſ.* 1. 22, 23. And hath put all things under his feet, and gave him to be the Head over all things to the Church which is his Body, the fulneſs of him that filleth all in all.

Q. *Is not the true Church which is the Houſhold of God, known by imbracing and profeſſing the Doctrine of the Prophets and Apoſtles, and being built upon Jeſus Chriſt?*

A. *Epheſ.* 2. 19, 20. Now therefore ye are no more ſtrangers and forreiners, but fellow Citizens with the Saints, and of the houſhold of God, and are built upon the foundation of the Apoſtles and Prophets,

Prophets, Jeſus Chriſt himſelf being the chief corner ſtone.

Q. *Why muſt we follow holineſs?*

A. *Heb.* 12. 14. Follow peace with all men, and holineſs, without which no man ſhall ſee the Lord.

Q. *Doth not the Lord require that we ſhould be holy in all manner of converſation?*

A. 1 *Pet.* 1. 15. As he that hath called you is holy, ſo be ye holy in all manner of converſation.

Q. *How doth the grace of God teach us to live in this preſent world?*

A. *Tit.* 2. 11, 12. The grace of God that bringeth Salvation hath appeared to all men, teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world.

Q. *Is it not the duty and care of godly men to labour to have always a Conſcience void of offence both towards God and men?*

A. *Acts* 24. 16. Herein do I exerciſe my ſelf to have always a Conſcience void of offence towards God, and toward Men.

Q. *What profit is there in godlineſs?*

A. 1 *Tim.* 4. 8. Bodily exerciſe profiteth little, but godlineſs is profitable unto all things, having promiſe of the life that now is, and of that which is to come.

Q. *Are not the ways of God full of peace and pleaſantneſs?*

A. *Prov.* 3. 17. Her ways are ways of pleaſantneſs, and all her paths are peace.

Q. *Muſt not ſuch as would live godly in Chriſt Jeſus expect to meet with Perſecution?*

A. 2 *Tim.* 3. 12. Yea, and all that will live godly in Chriſt Jeſus, ſhall ſuffer Perſecution.

Q. *Are not they bleſſed that are perſecuted for righteouſneſs ſake? and ſhall they not enjoy the Kingdom of Heaven?*

A. *Matth.* 5. 10. Bleſſed are they which are perſecuted for righteouſneſs ſake, for theirs is the Kingdom of Heaven.

Q. *Are not righteous men more excellent then any other men that are in the whole world?*

A. *Prov.* 12. 26. The righteous is more excellent then his neighbour, but the way of the wicked ſeduceth him.

Q. *Are not they bleſſed that hunger and thirſt after Righteouſneſs, as well as they that have obtained Righteouſneſs?*

A. *Matth.* 5. 6. Bleſſed are they which do hunger and thirſt after righteouſneſs, for they ſhall be filled.

Q. *Who is a godly mans portion?*

A. *Lam.* 3. 24. The Lord is my portion, ſaith my ſoul, therefore will I hope in him.

Q. *Is there no portion in Heaven or Earth like to this, to have God for our portion?*

A. *Pſal.* 73. 25, 26. Whom have I in Heaven but thee, and there is none upon Earth that I deſire beſides thee. My fleſh and my heart faileth, but God is the ſtrength of my heart and my portion for ever.

Q. *Are not they the moſt happy men in the whole world that have the Lord for their God?*

A. *Pſal.* 144. 15. Happy is that people that is in ſuch a caſe, yea, happy is that people, whoſe God is the Lord.

Q. *When*

Q. *When once the Lord is become our God, will he not be our God for ever and ever?*

A. *Pſal.* 48. 14. This God is our God for ever and ever, he will be our guide even unto death.

Q. *Why will not the Lord forſake us, after it hath pleaſed the Lord to make us his people?*

A. 1 *Sam.* 12. 22. The Lord will not forſake his people, for his great Names ſake, becauſe it hath pleaſed the Lord to make you his people.

Q. *If we give up our ſelves unto the Lord to be his ſervants, and obey his voice, will he not become our God, and own us for his people?*

A. *Jer.*7.23.—Obey my voice and I will be your God, and ye ſhall be my people, and walk ye in all the ways that I have commanded you, that it may be well unto you.

Q. *Is it not wonderful and amazing love, that the great and holy God, ſhould own ſuch poor and ſinful creatures as we are for his children?*

A. 1 *John* 3. 1. Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the Sons of God: therefore the world knoweth us not, becauſe it knew him not.

Q. *Who are they upon whom God beſtoweth this great favour and priviledge to be his ſons?*

A. *Joh.*1.12. As many as received him, to them gave he power to become the ſons of God, even to them that believe on his Name.

Q. *Are all that have faith in Chriſt the Children of God?*

A. *Gal.* 3, 26. Ye are all the Children of God by Faith in Chriſt Jeſus.

Q. *Are not all Gods Children, heirs of God, and coheirs with Jeſus Chriſt?*

A. *Rom.* 8.17. And if Children, then heirs, heirs

of God, and joint heirs with Chriſt, if ſo be that we ſuffer with him, that we may be alſo glorified together.

Q. *Is it not the duty of Gods Children to imitate and follow their Father?*

A. *Epheſ.* 5. 1. Be ye therefore followers of God as dear Children.

Q. *Doth not the Lord love righteous men?*

A. *Pſal.* 146. 8. The Lord openeth the eyes of the blind, the Lord raiſeth them that are bowed down, the Lord loveth the righteous.

Q. *What kind of love is it which Jeſus Chriſt beareth to us?*

A. *John* 15. 9. As the Father hath loved me, ſo have I loved you, continue ye in my love.

Q. *Shall no creature be able to ſeparate us from the love of God in Chriſt Jeſus?*

A. *Rom.* 8. 38, 39. I am perſwaded, that neither death nor life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.

Q. *How hath God manifeſted his great love to us?*

A. 1 *John* 4. 9. In this was manifeſted the love of God towards us, becauſe that God ſent his only begotten Son into the world, that we might live through him.

Q. *Was not this love of God expreſſed towards us before we had any love for him?*

A. 1 *John* 4. 10. Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the Propitiation for our ſins.

Q. *Is*

Q. *Is it not the great Commendation of Gods love, in that he gave his Son to dye for us while we were yet ſinners?*

A. *Rom.* 5. 8. God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us.

Q. *Is not Prayer a means to obtain the favour of God, and to gain the knowledge of his love?*

A. *Job* 33. 26. He ſhall pray unto God, and he ſhall be favourable unto him, and he ſhall ſee his face with joy ——

Q. *How ſhould we expreſs our love to God for giving his Son to die for our ſins? Should we not do it by our hatred of ſin that was the cauſe of the death of his Son?*

A. *Pſal.* 97. 10. Ye that love the Lord hate evil, he preſerveth the ſouls of his Saints, he delivereth them out of the hand of the wicked.

Q. *How elſe ſhould we expreſs our love to God for his great love to us?*

A. *John* 14. 15. If ye love me, keep my Commandments.

Q. *Ought not Gods love to us make us love him?*

A. 1 *John* 4. 19. We love him, becauſe he firſt loved us.

Q. *Should not Gods love to us, cauſe us to love one another?*

A. 1 *John* 4. 11. Beloved, if God ſo loved us, we ought alſo to love one another.

Q. *Should not Gods love in giving Chriſt to die for us, encourage us to truſt in him, that he will freely give us all things?*

A. *Rom.* 8. 32. He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things.

Q. *What*

Q. *What is the whole duty of man?*

A. *Eccleſ.* 12. 13. Let us hear the concluſion of the whole matter, Fear God, and keep his Commandments, for this is the whole duty of man.

Q. *How many Commandments did God deliver to* Moſes *written in two Tables of Stone?*

A. *Deut.* 4. 13. And he declared unto you his Covenant, which he commanded you to perform, even ten Commandments, and he wrote them upon two Tables of Stone.

Q. *What is the Preface to the Ten Commandments which God ſpake to the People, when he gave them his Commandments?*

A. *Exod.* 20. 1, 2. God ſpake all theſe words, ſaying, I am the Lord thy God, which have brought thee out of the Land Egypt, out of the Houſe of Bondage.

Q. *Which are the Ten Commandments? Rehearſe them in order, as they are recorded in the* 20th *Chapter of* Exodus, *from the* 3d *to the* 18th *verſe.*

A. 1. Thou ſhalt have no other Gods before me.

2. Thou ſhalt not make unto thee any graven Image, nor any likeneſs of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth, thou ſhalt not bow down thy ſelf unto them, nor ſerve them, for I the Lord thy God am a jealous God, viſiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and ſhewing mercy unto thouſands of them that love me and keep my Commandments.

3. Thou ſhalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltleſs that taketh his Name in vain.

4. Remember

4. Remember the Sabbath-day, to keep it holy, ſix days ſhalt thou labour and do all thy work, but the ſeventh day is the Sabbath of the Lord thy God, in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattle, nor thy ſtranger that is within thy gates: For in ſix days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh day, wherefore the Lord bleſſed the Sabbath-day, and hallowed it.

5. Honour thy Father and thy Mother, that thy days may be long upon the Land which the Lord thy God giveth thee.

6. Thou ſhalt not kill.

7. Thou ſhalt not commit adultery.

8. Thou ſhalt not ſteal.

9. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

10. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any that is thy neighbours.

Q. *Hath God commanded nothing in his Law, but what is holy, juſt, and good?*

A. *Rom.* 7. 12. The Law is holy, and the Commandment holy, and juſt and good.

Q. *Is not the Law ſpiritual, requiring ſpiritual duties, and forbidding ſpiritual ſins? And may we not thereby diſcern our ſelves to be carnal?*

A. *Rom.* 7. 14. We know that the Law is ſpiritual, but I am carnal, ſold under ſin.

Q. *Was the Law given us for this end, that we might be juſtified by the deeds of it? or, Was it given to drive us to Chriſt, that we might ſeek for juſtification in Chriſt through Faith?*

A. *Gal.*

A. *Gal.* 3. 24. Wherefore the Law was our School-maſter to bring us unto Chriſt, that we might be juſtified by faith.

Q. *Would there have been no need of the death of Chriſt, if we could have obtained ſuch a righteouſneſs as might have juſtified us in the ſight of God, by our obſerving the Law?*

A. *Gal.* 2. 21. I do not fruſtrate the grace of God, for if righteouſneſs came by the Law, then Chriſt is dead in vain.

Q. *Is not Jeſus Chriſt the end of the Law for Righteouſneſs to every one that believeth?*

A. *Rom.* 10. 4. Chriſt is the end of the Law for Righteouſneſs to every one that believeth.

Q. *Though we cannot obtain Righteouſneſs by the Law, yet muſt we not be very careful to keep the Commandments of God?*

A. *Pſal.* 119. 4. Thou haſt commanded us to keep thy Precepts diligently.

Q. *What Promiſe have you that God will enable you to keep his Commandments?*

A. *Ezek.* 36. 27. I will put my Spirit within you, and cauſe you to walk in my Statutes, and ye ſhall keep my Judgments and do them.

Q. *Hath not God promiſed under the New Teſtament, to write his Laws in our hearts, which in the times of the Old Teſtament were written in Tables of Stone?*

A. *Heb.* 10. 16. This is the Covenant that I will make with them after thoſe days, ſaith the Lord, I will put my Laws into their hearts, and in their minds will I write them.

Q. *Is there no man upon the face of the earth that keepeth all the Commandments of God at all times without breaking any of them?*

A. *Eccleſ.*

A. *Eccleſ.* 7. 20. There is not a juſt man upon earth that doth good and ſinneth not.

Q. *If we have reſpect to all the Commandments of God, and endeavour with ſincere hearts to obey them, Will not God accept us through Chriſt Jeſus, although we come ſhort of what the Law requires?*

A. *Pſal.* 119. 6. Then ſhall I not be aſhamed, when I have reſpect unto all thy Commandments.

Q. *Muſt we not obey the Commandments of God from a principle of faith and love, and with a pure heart?*

A. 1 *Tim.* 1. 5. Now the end of the Commandment is charity, out of a pure heart, and of a good Conſcience, and of faith unfeigned.

Q. *Are not Chriſtians under the New-Teſtament freed from Circumciſion, and ſo conſequently from the Precepts of the Ceremonial Law?*

A. *Gal.* 5. 23. Behold, I Paul ſay unto you, that if you be circumciſed, Chriſt ſhall profit you nothing: For I teſtifie again unto every man that is circumciſed, that he is a debtor to do the whole Law.

Q. *Though Chriſtians are freed from the Ceremonial Law, yet are they not obliged to obſerve and keep the Moral Law?*

A. *James* 2. 8. If ye fulfil the Royal Law, according to the Scripture, thou ſhalt love thy neighbour as thy ſelf, ye do well.

Q. *Why muſt we keep our hearts with all diligence?*

A. *Prov.* 4. 23. Keep thy heart with all diligence, for out of it are the iſſues of life.

Q. *Doth not God require us to give him our hearts?*

A. *Prov.* 23. 26. My ſon give me thine heart, and let thine eyes obſerve my ways.

Q. *Are*

Q. *Are not fooliſh thoughts ſin?*

A. *Prov.* 24. 9. The thought of fooliſhneſs is ſin, and the ſcorner is an abomination to men.

Q. *When vain thoughts come into our minds, muſt we not caſt them out, and not ſuffer them to lodge within us?*

A. *Jer.* 4. 14. O Jeruſalem, waſh thine heart from wickedneſs, that thou maiſt be ſaved. How long ſhall thy vain thoughts lodge within thee.

Q. *What evil is there in being carnally minded, and what benefit in being ſpiritually minded?*

A. *Rom.* 8. 6. To be carnally minded is death, but to be ſpiritually minded is life and peace.

Q. *Doth not God take ſuch pleaſure in our good thoughts and our good words, as that he writes them down in a Book of remembrance?*

A. *Mal.* 3. 16. Then they that feared the Lord, ſpake often one to another, and the Lord hearkned and heard it, and a Book of remembrance was written before him, for them that feared the Lord, and thought upon his Name.

Q. *Will not committing our ways unto the Lord, be a means of eſtabliſhing our thoughts?*

A. *Prov.* 16. 3. Commit thy works unto the Lord, and thy thoughts ſhall be eſtabliſhed.

Q. *Is not that mans Religion vain, that bridleth not his tongue?*

A. *James* 1. 26. If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans Religion is vain.

Q. *Muſt we not refrain from much ſpeaking?*

A. *Prov.* 10. 19. In the multitude of words there wanteth not ſin, but he that refraineth his lips is wiſe.

Q. *Muſt*

Q. *Muſt we not refrain from pride and arrogance in our ſpeeches?*

A. 1 *Sam.* 2. 3. Talk no more ſo exceeding proudly, let not arrogancy come out of your mouth, for the Lord is a God of knowledge, and by him actions are weighed.

Q. *Muſt we not ſhun vain as well prophane bablings?*

A. 2 *Tim.* 2. 16. Shun profane and vain bablings, for they will encreaſe unto more ungodlineſs.

Q. *Is it not unbecoming a wiſe man, to ſpend his time in unprofitable talk?*

A. *Job* 15. 2, 3. Should a wiſe man utter vain knowledge, and fill his belly with the Eaſt wind? Should he reaſon with unprofitable talk, or with ſpeeches, wherewith he can do no good?

Q. *Is not a flattering tongue odious to God?*

A. *Job* 32. 22. I know not to give flattering titles, in ſo doing my Maker would ſoon take me away.

Q. *Muſt we not avoid all corrupt communication, and ſee that our diſcourſe be edifying and gracious?*

A. *Epheſ.* 4. 29. Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace to the hearers.

Q. *Muſt our diſcourſe always be gracious and ſavoury?*

A. *Col.* 4. 6. Let your ſpeech be always with grace, ſeaſoned with Salt, that ye may know how ye ought to anſwer every man.

Q. *Ought we not to ſpeak lovingly and diſcreetly to all perſons?*

A. *Prov.* 31. 26. She openeth her mouth with wiſdom, and in her tongue is the law of kindneſs.

Q. *Ought*

Q. *Ought not our Converſations to be ſuch as become the Goſpel?*

A. *Phil.* 1. 27. Only let your converſation be as it becometh the Goſpel of Chriſt——

Q. *Is not the Word of God the rule by which we muſt order our lives and converſations?*

A. *Pſal.* 119. 105. Thy Word is a lamp unto my feet, and a light unto my paths.

Q. *What promiſes have you that God will guide and direct you, when you are doubtful about your way, and know not which way you ought to go?*

A. *Prov.* 3. 6. In all thy ways acknowledge him, and he ſhall direct thy paths.

Pſal. 25. 12. What man is he that feareth the Lord? him ſhall he teach in the way that he ſhall chuſe.

Pſal. 32. 8. I will inſtruct thee, and teach thee in the way which thou ſhalt go, I will guide thee with mine eye.

Q. *Muſt we not do all our works in the Name of Chriſt?*

A. *Col.* 3. 17. Whatſoever ye do in Word or deed, do all in the Name of the Lord Jeſus, giving thanks unto God and the Father by him.

Q. *What Promiſe have you that God will enable you to do all your works in his Name?*

A. *Zech.* 10. 12. I will ſtrengthen them in the Lord, and they ſhall walk up and down in his Name, ſaith the Lord.

Q. *What judgements hang over the heads of wicked men?*

A. *Pſal.* 11. 6. Upon the wicked he ſhall rain ſnares, fire and brimſtone, and an horrible tempeſt, this ſhall be the portion of their cup.

Q. *Doth not God hate the workers of iniquity?*

A. *Pſal.*

A. *Pſal.* 5. 5. The fooliſh ſhall not ſtand in thy ſight, thou hateſt all workers of iniquity.

Q. *Shall no wicked men be received into Heaven, though they be ſuch as have been hearers of the Word, and have received the Sacraments?*

A. *Luke* 13. 26, 27. Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets; but he ſhall ſay, I tell you, I know you not whence you are, depart from me all ye workers of iniquity.

Q. *If none of the wicked ſhall be admitted into the Kingdom of Heaven, What will Jeſus Chriſt do with them at the day of Judgement?*

A. *Matth.* 13. 41, 42. The Son of Man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdom all things that offend, and them which do iniquity, and ſhall caſt them into a furnace of fire, there ſhall be wailing and gnaſhing of teeth.

Q. *Doth not God require that ſuch as profeſs themſelves to be his ſervants, ſhould ſerve him in truth and ſincerity?*

A. 1 *Sam.* 12. 24. Only fear the Lord, and ſerve him in truth with all your heart; for conſider how great things he hath done for you.

Q. *Is not truth in the inward parts required by God from all ſuch as make a profeſſion of Religion?*

A. *Pſal.* 51. 6. Behold, thou deſireſt truth in the inward parts, and in the hidden part thou ſhalt make me to know wiſdom.

Q. *Do ſuch as are hypocrites in heart heap up wrath?*

A. *Job* 36. 13. The hypocrites in heart heap up wrath, they cry not when he bindeth them.

Q. *What will God do for that man that walketh uprightly?*

A. *Psal.* 84. 11. The Lord God is a Sun and Shield, the Lord will give grace and glory, no good thing will he withhold from them that walk uprightly.

Q. *What promise have you that God will make you sincere?*

A. *Isa.* 61. 8. I the Lord love judgment, I hate robbery for burnt offering, and I will direct their work in truth, and I will make an everlasting Covenant with them.

Q. *Must we not be content with such things as we have, although our condition be low and mean?*

A. *Heb.* 13. 5. Let your conversation be without covetousness, and be content with such things as ye have, for he hath said, I will never leave thee, nor forsake thee.

Q. *If we should be so low in the world as that we should have nothing but food and rayment, must we be content with such a condition?*

A. 1 *Tim.* 6. 8. Having food and raiment, let us be therewith content.

Q. *What promise have you that God will enable you to abide satisfied and contented in all conditions?*

A. *Prov.* 19. 23. The fear of the Lord tendeth to life, and he that hath it shall abide satisfied, he shall not be visited with evil.

Q. *Is not every one that is proud in heart an abomination unto the Lord?*

A. *Prov.* 16. 5. Every one that is proud in heart, is an abomination unto the Lord; though hand joyn in hand, he shall not be unpunished.

Q. *Is it not the duty of Christians to be clothed with humility?*

A. 1 *Pet.* 5. 5. Likewise ye younger, submit your selves unto the elder, yea, all of you be subject one

to

to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble.

Q. *Hath not God promised to dwell with such as are of an humble spirit?*

A. *Isa.* 57. 15. Thus saith the high and lofty one that inhabiteth Eternity, whose Name is holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Q. *Hath not God promised to hear the Prayers of humble persons?*

A. *Psal.* 10. 17. Lord, thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt cause thine ear to hear.

Q. *Is not a froward heart an abomination to the Lord?*

A. *Prov.* 11. 20. They that are of a froward heart, are abomination to the Lord, but such as are upright in their way, are his delight.

Q. *Doth not a froward heart bereave a man of all good?*

A. *Prov.* 17. 20. He that hath a froward heart, findeth no good, and he that hath a perverse tongue falleth into mischief.

Q. *Is not a meek and a quiet spirit an ornament of great price in the sight of God, beyond Gold or costly Apparel, or any other such thing?*

A. 1 *Pet.* 3. 3, 4. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of Gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

Q. *Muſt not the people of God put on bowels of mercy, with other graces of the Spirit alſo?*

A. *Col.* 3. 12, 13. Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, forbearing one another, and forgiving one another, if any man have a quarrel againſt any, even as Chriſt forgave you, ſo alſo do ye.

Q. *Shall not they that are merciful obtain mercy?*

A. *Matth.* 5. 7. Bleſſed are the merciful, for they ſhall obtain mercy.

Q. *Do not ſuch as pity and relieve the poor, lend unto the Lord?*

A. *Prov.* 19. 17. He that hath pity upon the poor, lendeth unto the Lord, and that which he hath given, will he pay him again.

Q. *Doth not a great part of our Religion lye in viſiting the fatherleſs and the widow, and keeping our ſelves unſpotted from the world?*

A. *James* 1. 27. Pure Religion and undefiled, before God and the Father, is this, to viſit the fatherleſs and widdows in their affliction, and to keep himſelf unſpotted from the world.

Q. *Will not God ſatiate their ſouls with ſpiritual bleſſings that refreſh the bowels of the poor?*

A. *Iſa.* 58. 10, 11. If thou draw out thy ſoul to the hungry, and ſatisfie the afflicted ſoul, then ſhall thy light riſe in obſcurity, and thy darkneſs be as the noon-day, and the Lord ſhall guide thee continually, and ſatisfie thy ſoul in drought, and make fat thy bones, and thou ſhalt be like a watered Garden, and like a ſpring of water, whoſe waters fail not.

Q. *Are ſuch perſons void of the love of God, who ſee their brethren in want, and are able to relieve them,*

them, and yet do ſhut up the bowels of compaſſion from them?

A. 1 *John* 3. 17. Whoſo hath this worlds good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him?

Q. *Muſt we not put away all bitterneſs, wrath, clamour, evil ſpeaking and malice?*

A. *Epheſ.* 4. 31. Let all bitterneſs and wrath, and anger, and clamour, and evil ſpeaking be put away from you, with all malice.

Q. *Should we not be ſlow to anger? and when our anger is kindled, ſhould we not quickly lay it aſide again?*

A. *Eccleſ.* 7. 9. Be not haſty in thy ſpirit to be angry; for anger reſteth in the boſom of fools.

Q. *What doth Chriſt ſay of ſuch as are angry without a cauſe, and of ſuch as call others by any reproachful names, as fool, or the like?*

A. *Matth.* 5. 22. I ſay unto you, that whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment, and whoſoever ſhall ſay to his brother, Racha, ſhall be in danger of the counſel; but whoſoever ſhall ſay, thou fool, ſhall be in danger of Hell fire.

Q. *Are not they that hate others guilty of murder in Gods account?*

A. 1 *John* 3. 15. Whoſoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him.

Q. *Is it not the will of God that we ſhould abſtain from fornication?*

A. 1 *Theſ.* 4. 3. This is the will of God, even your Sanctification, that ye ſhould abſtain from fornicati-

Q. *Muſt we not abſtain from fleſhly luſts, as well as from the works of the fleſh?*

A. 1 *Pet.* 2. 11. Dearly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul.

Q. *What will keep us from fulfilling the luſts of the fleſh?*

A. *Gal.* 5. 16. This I ſay then, Walk in the ſpirit, and ye ſhall not fulfil the luſts of the fleſh.

Q. *Is not luſting after a woman adultery in Gods account?*

A. *Matth.* 5. 28. But I ſay unto you, that whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.

Q. *Shall no whore-monger, or unclean perſon, or covetous man go to Heaven?*

A. *Epheſ.* 5. 5. This ye know, that no whoremonger nor unclean perſon, nor covetous man who is an idolater, hath any inheritance in the Kingdom of Chriſt, and of God.

Q. *Shall they die eternally who live after the fleſh, and ſhall they live that mortifie the luſts and deeds of the fleſh?*

A. *Rom.* 8. 13. If ye live after the fleſh, ye ſhall die, but if ye through the ſpirit do mortifie the deeds of the body, ye ſhall live.

Q. *Are not they ſpiritually dead, whilſt they live a natural life, who live in pleaſure?*

A. 1 *Tim.* 5. 6. She that liveth in pleaſure, is dead while ſhe liveth.

Q. *Will not following our pleaſures bring us to poverty?*

A. *Prov.* 21. 17. He that loveth pleaſure ſhall be a poor man, he that loveth Wine and Oil ſhall not

Q. *Do not the pleaſures as well as the cares of this life, choke the Word of God and make it unfruitful?*

A. *Luke* 8. 14. That which fell among thorns, are they, which when they have heard, go forth, and are choked with cares and riches, and pleaſures of this life, and bring no fruit to perfection.

Q. *Are not ſuch as tell lies an abomination to the Lord?*

A. *Prov.* 12. 22. Lying lips are an abomination to the Lord, but they that deal truly are his delight.

Q. *Shall not all lyars be ſhut out of the Kingdom of Heaven?*

A. *Rev.* 22. 15. Without are Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whoſoever loveth and maketh a lie.

Q. *Shall all ſuch as tell lies not only be ſhut out of Heaven, but alſo be caſt into Hell fire?*

A. *Rev.* 21. 8. — All lyars ſhall have their part in the lake which burneth with fire and brimſtone, which is the ſecond death.

Q. *Are not they in danger of eternal damnation that are given to ſwearing?*

A. *James* 5. 12. Above all things, ſwear not, neither by Heaven, neither by the Earth, neither by any other Oath, but let your yea, be yea, and your nay, nay, leſt ye fall into condemnation.

Q. *What rules muſt we obſerve in taking a lawful Oath? Muſt we not ſwear by the living God, not by Idols or any of the creatures? In truth and not to any falſhood? in judgment, weighing and underſtanding what we ſwear, and in righteouſneſs?*

A. *Jer.* 4. 2. Thou ſhalt ſwear, The Lord liveth, in truth, in judgment, and in righteouſneſs —

Q. *Shall no thieves, nor drunkards, nor revilers, nor any other unrighteous perſons inherit the Kingdom of God?*

A. 1 *Cor.* 6. 9, 10. Know ye not that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the Kingdom of God.

Q. *Muſt we not honour all men, eſpecially Kings, and ſuch as are in authority?*

A. 1 *Pet.* 2. 17. Honour all men, love the brotherhood, fear God, honour the King.

Q. *Ought we not to honour and reverence aged perſons?*

A. *Lev.* 19. 32. Thou ſhalt riſe up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord.

Q. *Muſt we not be ſubject to ſuch as are in authority, obey Magiſtrates, be ready to every good work, avoid ſpeaking evil of any man, and brawling; and be gentle and meek towards all men?*

A. *Tit.* 3. 1, 2. Put them in mind to be ſubject to Principalities and Powers, to obey Magiſtrates, to be ready to every good work, to ſpeak evil of no man, to be no brawelers, but gentle, ſhewing all meekneſs unto all men.

Q. *Is it not a greater wrong to our neighbour to take away his good name by backbiting and ſpeaking evil of him, then to take away his Eſtate by theft or oppreſſion?*

A. *Prov.* 22. 1. A good name is rather to be choſen than great riches, and loving favour rather than ſilver and gold.

Q. *Muſt*

Q. *Muſt not ſuch as expect to live with God in Heaven, be careful that they neither ſpeak evil of, nor do evil to their neighbour, as well as to carry themſelves piouſly and righteouſly towards God?*

A. *Pſal.* 15. 1, 2, 3. Lord, who ſhall abide in thy Tabernacle, who ſhall dwell in thy holy Hill? He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart, he that back-biteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach againſt his neighbour.

Q. *How muſt we demean our ſelves in our callings, and how in the ſervice of God?*

A. *Rom.* 12. 11. Not ſlothful in buſineſs, fervent in ſpirit, ſerving the Lord.

Q. *When we are ſerving the Lord, ſhould we not be careful to keep our minds free from diſtraction; and will not this be for our own profit as well as Gods glory?*

A. 1 *Cor.* 7. 35. This I ſpeak for your own profit,—that you may attend upon the Lord without diſtraction.

Q. *Muſt not every man abide with God in his calling?*

A. 1 *Cor.* 7. 24. Brethren, let every man wherein he is called, therein abide with God.

Q. *What advantage comes by diligence in our Callings, and what evil ariſeth from ſlothfulneſs?*

A. *Prov.* 10. 4. He becometh poor that dealeth with a ſlack hand, but the hand of the diligent maketh rich.

Q. *Is not diligence in our imployments, the way to riſe to great preferment?*

A. *Prov.* 22. 29. Seeſt thou a man diligent in his buſineſs? He ſhall ſtand before Kings; he ſhall not ſtand before mean men.

Q. *Was*

Q. *Was not idleneſs one of the ſins for which God deſtroyed* Sodom *and* Gomorrah?

A. *Ezek.* 16. 49, 50. Behold this was the iniquity of thy ſiſter Sodom; Pride, fulneſs of bread, and abundance of idleneſs was in her and in her daughters, neither did ſhe ſtrengthen the hand of the poor and needy, and they were haughty, and committed abomination before me, wherefore I took them away as I ſaw good.

Q. *Seeing idleneſs is ſuch a great ſin, doth it not concern us to be wiſe and circumſpect to redeem time?*

A. *Epheſ.* 5. 15, 16. See then that ye walk circumſpectly, not as fools, but as wiſe, redeeming the time, becauſe the days are evil.

Q. *How muſt we ſpend our time every day? Muſt we not make it our conſtant practiſe every morning as ſoon as we awake to have our hearts and thoughts upon God?*

A. *Pſal.* 139. 18. When I awake, I am ſtill with thee.

Q. *Muſt we not every morning as ſoon as we riſe, give our ſelves unto Prayer, and obſerve all the day how God anſwers our Prayers?*

A. *Pſal,* 5. 3. My voice ſhalt thou hear in the morning, O Lord, in the morning will I direct my Prayer unto thee, and will look up.

Q. *Muſt we not be in the fear of the Lord all the day long?*

A. *Prov.* 23. 17. Let not thine heart envy ſinners, but be thou in the fear of the Lord all the day long.

Q. *Muſt not our ſpeeches and carriages all the day long be ſuch as may tend to the honour and glory of God?*

A. *Pſal.*

A. *Psal.* 71. 8. Let my mouth be filled with thy praise, and with thy honour all the day.

Q. *Must we not receive every days mercies as coming from the hand of God, and be thankful for them?*

A. *Psal.* 68. 19. Blessed be the Lord, who daily loadeth us with benefits, even the God of our Salvation.

Q. *Must we not bear every days crosses with patience, and continue to follow Christ notwithstanding we meet with troubles in the ways of God?*

A. *Luke* 9. 23. And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

Q. *Must we not do all the good we can for all men every day, according as God puts opportunities into our hands?*

A. *Gal.* 6. 10. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Q. *Must we not meditate all the day long upon the Word of God, that we may know how to order every days business according to the Word?*

A. *Psal.* 119. 97. O how I love thy Law! it is my meditation all the day.

Q. *Must we not end as well as begin the day with Prayer?*

A. *Psal.* 88. 1. O Lord God of my Salvation, I have cried day and night before thee.

Q. *When we go to bed at night, must we not commune with our hearts to see how we have spent the day past?*

A. *Psal.* 4. 4. Stand in aw, and sin not, commune with your own heart upon your bed, and be still.

Q. *When we lie down to sleep and awake in the night season, must not our thoughts be upon God and the things of God?*

A. *Psa*

A. *Pſal.* 119, 55. I have remembred thy Name, O Lord, in the night, and have kept thy Law.

Q. *Whom muſt we make choice of for our companions?*

A. *Pſal.* 119. 63. I am a companion of all them that fear thee, and of them that keep thy Precepts.

Q. *What benefit comes by keeping company with good men, and what hurt by being a companion of evil men?*

A. *Prov.* 13. 20. He that walketh with wiſemen, ſhall be wiſe, but a companion of fools ſhall be deſtroyed.

Q. *Do not they deceive themſelves that think they may keep company with evil men, and yet not be corrupted by them?*

A. 1 *Cor.* 15. 33. Be not deceived, evil communications corrupt good manners.

Q. *Can no man walk in the ways of God, and obtain life, unleſs he forſake evil company?*

A. *Prov.* 9. 6. Forſake the fooliſh and live, and go in the way of underſtanding.

Q. *Do not all afflictions come from God?*

A. *Iſa.* 45. 7. I form the light, and create darkneſs: I make peace, and create evil: I the Lord do all theſe things.

Q. *Muſt we not bear every affliction patiently, of what nature ſoever it be, beauſe it comes from God?*

A. *Pſal.* 39. 9. I was dumb, I opened not my mouth, becauſe thou didſt it.

Q. *Have we no cauſe to complain of God, as long as he ſpares our lives and doth not caſt us into Hell, although he puniſh us very ſorely for our ſins.*

A. *Lam.* 3. 39. Wherefore doth a living man complain, a man for the puniſhment of his ſins?

Q. *Muſt we neither deſpiſe the chaſtenings of the Lord when they are ſmall and continue but a little time, nor faint when they are heavy and lie long upon us?*

A. *Heb.* 12. 5. My ſon deſpiſe not thou the chaſtning of the Lord, nor faint when thou art rebuked of him.

Q. *When God chaſteneth us, is it not that he may do us good, and make us partakers of his holineſs?*

A. *Heb.* 12. 10. They verily for a few days, chaſtned us after their own pleaſure, but he for our profit, that we might be partakers of his holineſs.

Q. *Do not Gods rebukes come out of love, and when he chaſtens us is it not to lead us to repentance?*

A. *Rev.* 3. 19. As many as I love, I rebuke and chaſten, be zealous therefore and repent.

Q. *If leſſer afflictions do not lead us to repentance, will not God ſend greater upon us?*

A. *Lev.* 26. 23, 24. And if ye will not be reformed by theſe things, but will walk contrary unto me, then will I alſo walk contrary unto you, and will puniſh you yet ſeven times for your ſins.

Q. *What promiſe have you that God will ſanctifie your afflictions for the purging away your ſins?*

A. *Iſa.* 27. 9. By this therefore ſhall the iniquity of Jacob be purged, and this is all the fruit, to take away his ſin.—

Q. *What promiſe have you that God will be with you in your troubles, and in due time grant you deliverance out of them?*

A. *Pſal* 91. 15. He ſhall call upon me, and I will anſwer him, I will be with him in trouble, I will deliver him and honour him.

Q. *Is*

Q. *Is not God wont to give his people great comforts after they have been exerciſed with great troubles?*

A. *Pſal.* 71. 20, 21. Thou which haſt ſhewed me great and ſore troubles, ſhalt quicken me again, and ſhalt bring me up again from the depths of the earth. Thou ſhalt encreaſe my greatneſs, and comfort me on every ſide.

Q. *Hath not God promiſed to comfort his people, not only after their troubles, but even whilſt they walk in the midſt of trouble?*

A. *Pſal.* 138. 7. Though I walk in the midſt of trouble, thou wilt revive me, thou ſhalt ſtretch forth thine hand againſt the wrath of mine enemies, and thy right hand ſhall ſave me.

Micah 7. 8. Rejoyce not againſt me, O mine Enemy; when I fall, I ſhall ariſe, when I ſit in darkneſs, the Lord ſhall be a light unto me.

Q. *Hath not God promiſed that he will not ſuffer us to be tempted above what we are able to bear?*

A. 1 *Cor.* 10. 13. There hath no temptation taken you, but ſuch as is common to man, but God is faithful, who will not ſuffer you to be tempted above that ye are able, but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.

Q. *Is not that man bleſſed that endureth temptation?*

A. *James* 1. 12. Bleſſed is the man that endureth temptation, for when he is tried, he ſhall receive the Crown of Life, which the Lord hath promiſed to them that love him.

Q. *What muſt we do when Gods judgments are abroad! Muſt we not give our ſelves unto Prayer and learn Righteouſneſs?*

A. *Iſa.*

A. *Iſa.* 26. 9. With my ſoul have I deſired thee in the night, yea, with my ſpirit within me, will I ſeek thee early; for when thy judgements are in the earth, the Inhabitants of the World will learn righteouſneſs.

Q. *What is our ſtrong hold whither we muſt run for ſafety in time of trouble?*

A. *Prov.* 18. 10. The Name of the Lord is a ſtrong Tower, the righteous runneth into it, and is ſafe.

Q. *What ſhall we do that we may be hid in the day of the Lords anger?*

A. *Zeph.* 2. 3. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment, ſeek righteouſneſs, ſeek meekneſs, it may be ye ſhall be hid in the day of the Lords anger.

Q. *What promiſe have you that God will deliver you from the Peſtilence?*

A. *Pſal.* 91. 2, 3. I will ſay of the Lord, He is my refuge and my fortreſs, my God, in him will I truſt. Surely, he ſhall deliver thee from the ſnare of the fowler, and from the noyſom Peſtilence.

Q. *What promiſe have you that God will preſerve you in a time of Famine, and in a time of War?*

A. *Job* 5. 19, 20. He ſhall deliver thee in ſix troubles, yea, in ſeven there ſhall no evil touch thee, In Famine he ſhall redeem thee from death, and in War from the power of the Sword.

Q. *Hath not God promiſed to preſerve his people at all times and in all places, at home and abroad, going out and coming in?*

A. *Pſal.* 121. 8. The Lord ſhall preſerve thy going out and thy coming in, from this time forth and even for evermore.

Q. *What*

Q. *What muſt you do at ſuch times as you are afraid?*

A. *Pſal.* 56. 3. What time I am afraid, I will truſt in thee.

Q. *Is not Prayer as well as Faith an effectual means to obtain deliverance from our fears?*

A. *Pſal.* 34. 4. I ſought the Lord, and he heard me, and delivered me from all my fears.

Q. *What did God ſay to* Abraham *to encourage him againſt his fears?*

A. *Gen.* 15. 1. After theſe things the Word of the Lord came unto Abram in a Viſion, ſaying, Fear not Abram, I am thy ſhield and thy exceeding great reward.

Q. *Hath not God given his Angels a charge concerning us to keep us in all our ways?*

A. *Pſal.* 91. 11, 12. He ſhall give his Angels charge over thee, to keep thee in all thy ways, they ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone.

Q. *What promiſes have you, that may encourage you to hope in God, that he will feed you, and ſupply all your needs, and not ſuffer you to want?*

A. *Pſal.* 37. 3. Truſt in the Lord and do good, ſo ſhalt thou dwell in the Land, and verily thou ſhalt be fed.

Phil. 4. 19. My God ſhall ſupply all your need, according to his riches in glory, by Chriſt Jeſus.

Pſal. 23. 1. The Lord is my Shepherd, I ſhall not want.

Q. *What did* Jacob *ſay to* Joſeph *when he was dying, to comfort him when he and the reſt of his Brethren ſhould be left fatherleſs?*

A. *Gen.* 48. 21. And Iſrael ſaid unto Joſeph, Behold I die, but God ſhall be with you—

Q. *What*

Q. *What was* David's *hope when he was left fatherleſs and motherleſs?*

A. *Pſal.* 27. 10. When my Father and my Mother forſake me, then the Lord will take me up.

Q. *Hath not God an eſpecial care of fatherleſs Children?*

A. *Hoſ.* 14. 3. — In thee the fatherleſs findeth mercy.

Q. *When godly men die, and know not the ſtate or condition of their Children, and can mind them no more, Will not God be in the ſtead of a Father to their Children?*

A. *Iſa.* 63. 16. Doubtleſs thou art our Father; though Abraham be ignorant of us, and Iſrael acknowledge us not, thou, O Lord, art our Father, our Redeemer, thy Name is from everlaſting.

Q. *What muſt we do that we may not enter into temptation?*

A. *Matth.* 26. 41. Watch and pray, that ye enter not into tempration. The Spirit indeed is willing, but the fleſh is weak.

Q. *Seeing the Devil lays ſnares for us in all places and in all things, Is it not needful that we ſhould watch in all things?*

A. 2 *Tim.* 4. 5. But watch thou in all things——

Q. *If we reſiſt the Devil, will not he flee from us?*

A. *James* 4. 7. Submit your ſelves therefore to God, reſiſt the Devil and he will flee from you.

Q. *What promiſe have you, that God will tread Satan under your feet?*

A. *Rom.* 16. 20. The God of Peace ſhall bruiſe Satan under your feet ſhortly.

Q. *Is not a wounded ſpirit a very heavy burden?*

A. *Pr. v.* 18. 14. The ſpirit of a man will ſuſtain his infirmity, but a wounded ſpirit who can bear?

Q. *Whether muſt we go for healing when our ſpirits are wounded?*

A. *Hoſ.* 6. 1. Come and let us return unto the Lord, for he hath torn, and he will heal us, he hath ſmitten, and he will bind us up.

Q. *Will not God ſoon heal thoſe whom he hath wounded, if they return to him?*

A. *Hoſ.* 6. 2. After two days will he revive us, and the third day he will raiſe us up, and we ſhall live in his ſight.

Q. *What means ſhould we uſe to obtain light when we find our ſelves in a dark condition? Muſt we not look to Chriſt who is the light of the world?*

A. *John* 8. 12. Then ſpake Jeſus again unto them, ſaying, I am the light of the World, he that followeth me, ſhall not walk in darkneſs, but ſhall have the light of life.

Q. *Unto whom hath God promiſed that there ſhall ariſe light in darkneſs?*

A. *Pſal.* 112. 4. Unto the upright there ariſeth light in the darkneſs——

Q. *What promiſe have you that God will lead you when you are to go in unknown ways, ſuch as you have not walked in before?*

A. *Iſa.* 42. 16. I will bring the blind by a way that they knew not, I will lead them in paths that they have not known, I will make darkneſs light before them, and crooked things ſtraight; theſe things will I do unto them, and not forſake them.

Q. *What promiſes have you to look unto when you are under deadneſs?*

A. *Pſal.* 69. 32——Your heart ſhall live that ſeek God.

John 10. 10— I am come that they might have life, and that they might have it more abundantly.

John 11. 25. Jeſus ſaith unto her, I am the Reſurrection and the life, he that believeth in me, though he were dead yet ſhall he live.

Q. *What promiſes have you to look to, when you are ſenſible of your weak and ſtrengthleſt condition?*

A. *Iſai.* 40. 29. He giveth power to the faint, and to them that have no might he encreaſeth ſtrength.

Iſa. 41. 10. Fear thou not, for I am with thee, be not diſmayed, for I am thy God, I will ſtrengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteouſneſs.

Q. *Doth not God ſometimes hide himſelf from his people?*

A. *Pſal.* 88. 14. Lord, why caſteſt thou off my ſoul, why hideſt thou thy face from me?

Q. *When God hides himſelf, muſt we not look and wait for him?*

A. *Iſa.* 8. 17. I will wait upon the Lord that hideth his face from the Houſe of Jacob, and I will look for him.

Q. *Muſt we not cleave to God, and believe him to be our God, and cry after him, when he ſeems to forſake us, and to diſregard our Prayers?*

A. *Pſal.* 22. 1, 2. My God, My God, why haſt thou forſaken me, why art thou ſo far from helping me, and from the words of my roaring? O my God, I cry in the day time, but thou heareſt not, and in the night ſeaſon, and am not ſilent.

Q. *Though we ſhould look and wait ſo long upon God before he returns to us, as that we ſhould verily think God hath caſt us out of his ſight, Muſt we continue ſtill to look to him and wait upon him?*

A. *Jonas* 2. 4. Then I ſaid, I am caſt out of thy ſight, yet I will look again toward thy holy Temple.

Q. *If we continue to follow after the Lord, will he certainly come to us?*

A. *Hoſea* 6. 3. Then ſhall we know, if we follow on to know the Lord, his going forth is prepared as the morning, and he ſhall come unto us as the rain, as the latter and former rain unto the earth.

Q. *What is it which cauſeth God to withdraw himſelf from us?*

A. *Iſa.* 59. 2. Your iniquities have ſeparated between you and your God, and your ſins have hid his face from you, that he will not hear.

Q. *When God is gone from us, If we return unto him, will not he return unto us?*

A. *Zech.* 1. 3—Turn ye unto me, ſaith the Lord of Hoſts, and I will turn unto you, ſaith the Lord of Hoſts.

2 *Chron.* 30. 9— The Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

Q. *Is there hope for ſuch as have gone away from God along time, that if they return unto God, God will return unto them?*

A. *Mal.* 3. 7. Even from the days of your Fathers ye have gone away from mine Ordinances, and have not kept them, Return unto me, and I will return unto you, ſaith the Lord of Hoſts.

Q. *Is not the love of God to his people, beyond the*

love

love of the moſt tender-hearted Mother towards her child, even at ſuch times as they think, he hath forſaken and forgotten them?

A. *Iſa.* 49. 14, 15. Zion ſaid, The Lord hath forſaken me, and my Lord hath forgotten me. Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? yea, they may forget, yet will I not forget thee.

Q. *What will God give to him that is athirſt?*

A. *Revel.* 21. 6 — I will give unto him that is athirſt, of the fountain of the water of life freely.

Q. *When God ſuffers ſuch as are athirſt to ſeek him a long time, and they can get nothing, in ſo much that their tongue faileth for thirſt, muſt they not look on themſelves as forſaken of God, but hope that God will hear them and give them an abundant ſupply of all their wants?*

A. *Iſa.* 41. 17, 18. When the poor and needy ſeek water, and there is none, and their tongue faileth for thirſt, I the Lord will hear them, I the God of Iſrael will not forſake them; I will open Rivers in high places, and Fountains in the midſt of the Valleys; I will make the Wilderneſs a Pool of water, and the dry Land ſprings of water.

Q. *What muſt we do that we may live comfortable lives, and ſee good days?*

A. 1 *Pet.* 3. 10, 11. He that will love life and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile, let him eſchew evil and do good, let him ſeek peace and enſue it.

Q. *What courſes will undo men, and bring them to poverty and beggery?*

A. *Prov.* 23. 21. The drunkard and the glutton ſhall come to poverty, and drowſineſs ſhall clothe a man with rags.

Prov. 28. 19. He that tilleth his land, ſhall have plenty of bread, but he that followeth after vain perſons, ſhall have poverty enough.

Prov. 6. 26. By means of a whoriſh woman a man is brought to a piece of bread, and the adultereſs will hunt for the precious life.

Q. *Are not many undone by being ſurety for others, and ſhould not this make us hate ſuretiſhip?*

A. *Prov.* 11. 15. He that is ſurety for a ſtranger, ſhall ſmart for it, and he that hateth ſuretiſhip is ſure.

Q. *Is it not an argument of folly to be ſurety for others, ſeeing many are undone by ſuretiſhip.*

A. *Prov.* 17. 18. A man void of underſtanding ſtriketh hands and becometh ſurety in the preſence of his friend.

Q. *Muſt we not take heed of overcharging our ſelves at any time with drunkenneſs, ſurfeiting, or the cares of this life, leſt we be ſurprized at unawares by death or judgement?*

A. *Luke* 21. 34. Take heed to your ſelves, leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs, and cares of this life, and ſo that day come upon you unawares.

Q. *Is it not lawful to eat of any of Gods creatures; and when we do receive any of them, muſt we not do it with thanksgiving?*

A. 1 *Tim.* 4. 4. Every creature of God is good, and nothing to be refuſed, if it be received with thankſgiving.

Q. *When Jeſus Chriſt did eat bread, was he not wont to give Gods thanks?*

A. *John*

A. *John* 6. 11. Jeſus took the loaves, and when he had given thanks, he diſtributed to the Diſciples—

Q. *Did not the Apoſtles alſo uſe to give thanks when they did eat bread?*

A. *Acts* 27. 35—He took bread, and gave thanks to God in the preſence of them all, and when he had broken it, he began to eat.

Q. *What promiſe have you that God will cauſe you to eat in plenty, and give you ſatisfaction with your food and make you thankful for what he gives you.*

A. *Joel* 2. 26. Ye ſhall eat in plenty, and be ſatisfied, and praiſe the Name of the Lord your God, that hath dealt wondrouſly with you, and my people ſhall never be aſhamed.

Q. *Muſt not Children obey and honor their Parents, and hath not God promiſed to bleſs thoſe children that do ſo, with a long life and good days?*

A. *Epheſ.* 6. 1, 2, 3. Children obey your Parents in the Lord, for this is right. Honour thy Father and Mother (which is the firſt commandment with promiſe) That it may be well with thee, and thou mayſt live long on the earth.

Q. *Is not God well-pleaſed when Children obey all the lawful Commands of their Parents?*

A. *Col.* 3. 20. Children obey your Parents in all things, for this is well-pleaſing unto the Lord.

Q. *Is it not the duty of Children to fear and ſtand in aw of their Parents?*

A. *Lev.* 19. 3. Ye ſhall fear every man his mother, and his father, and keep my Sabbaths. I am the Lord your God.

Q. *Is it not a ſin to deſpiſe our Parents, though they have the infirmities of old age upon them?*

A. *Prov.* 23. 22. Hearken unto thy father that

begat thee, and deſpiſe not thy mother when ſhe is old.

Q. *Are not ſuch Children as ſet light by their Father or Mother under the curſe of God?*

A. *Deut.* 27. 16. Curſed be he that ſetteth light by his father or his mother, and all the people ſhall ſay Amen.

Q. *What ſhall become of thoſe Children, that mock, deſpiſe, or refuſe to obey their Parents?*

A. *Prov.* 30. 17. The eye that mocketh at his father, and deſpiſeth to obey his mother, the Ravens of the Valleys ſhall pick it out, and the young Eagles ſhall eat it.

Q. *Was not Jeſus Chriſt while he was a Child ſubject to his Parents?*

A. *Luke* 2. 51. He went down with them, and came to Nazareth, and was ſubject unto them——

Q. *Is it not a ſign that God intends to deſtroy thoſe Children to whom he doth not give an heart to follow the good counſel, that is given them by their Parents?*

A. 1 *Sam.* 2. 25—Notwithſtanding they hearkened not unto the voice of their father, becauſe the Lord would ſlay them.

Q. *Did not God command under the Law that ſuch as curſed either their father or mother ſhould be put to death?*

A. *Lev.* 20. 9. Every one that curſeth his father or his mother, ſhall be ſurely put to death; he hath curſed his father or his mother, his bloud ſhall be upon him.

Q. *Is it not a ſin for children to ſteal from their Parents as well as from other perſons?*

A. *Prov.* 28. 24. Whoſo robbeth his father or his mother, and ſaith it is no tranſgreſſion, the ſame is a companion of a deſtroyer.

Q. *Is*

Q. *Is it not the duty of Parents to train up their children in the knowledge and fear of God?*

A. *Epheſ.* 6. 4. Ye Fathers provoke not your Children to wrath, but bring them up in the nurture and admonition of the Lord.

Q. *How muſt Maſters carry themſelves towards their Servants?*

A. *Col.* 4. 1. Maſters give unto your ſervants that which is juſt and equal, knowing that ye alſo have a Maſter in Heaven.

Q. *What duties muſt Servants be exhorted to?*

A. *Tit.* 2. 9, 10. Exhort Servants to be obedient unto their own Maſters, and to pleaſe them well in all things, not anſwering again, not purloining, but ſhewing all good fidelity, that they may adorn the Doctrine of God our Saviour in all things.

Q. *Muſt not Servants count their Maſters worthy of all honour?*

A. 1 *Tim.* 6. 1. Let as many Servants as are under the yoke, count their own Maſters worthy of all honour, that the Name of God, and his Doctrine be not blaſphemed.

Q. *Muſt not Servants obey their Maſters with fear and trembling, and ſingleneſs of heart, ſhunning eye-ſervice, and do their work with a good will, as if they were ſerving the Lord?*

A. *Epheſ.* 6. 5, 6, 7. Servants be obedient to them that are your Maſters according to the fleſh with fear and trembling, in ſingleneſs of your heart, as unto Chriſt, not with eye-ſervice, as men-pleaſers, but as the Servants of Chriſt, doing the will of God from the heart, with good will doing ſervice, as to the Lord, and not to men.

Q. *When*

Q. *When Servants are ſent abroad, muſt they not return home without making any delay, though they ſhould be much importuned to ſtay a longer time?*

A. *Gen.* 24. 56. He ſaid unto them, Hinder me not, ſeeing the Lord hath proſpered my way, ſend me away, that I may go to my Maſter.

Q. *When* Jacob *was ſervant to* Laban, *did he not ſerve him with all his might, though he were his near Kinſman?*

A. *Gen.* 31. 6. Ye know that with all my power, I have ſerved your father.

Q. *Muſt not ſervants come when they are called, go whither they are ſent, and do what they are bidden?*

A. *Matth.* 8. 9. I am a man under authority, having Soldiers under me, and I ſay to this man, go, and he goeth, and to another come, and he cometh, and to my ſervant do this, and he doth it.

Q. *Muſt not ſervants do their work without murmuring either at the meanneſs or the difficulty of their work?*

A. *Phil.* 2. 14. Do all things without murmurings and diſputings.

Q. *What example have we of the frugality of Chriſt in commanding the broken pieces of Barley bread to be gathered up, which may teach ſervants and all others to make no waſte of any thing under their charge?*

A. *John* 6. 12. When they were filled, he ſaid unto his Diſciples, Gather up the fragments that remain, that nothing be loſt.

Q. *How muſt we, our children and ſervants ſanctifie*

Eliſie the Sabbath? Muſt we not abſtain from pleaſures and recreations, and from the works of our callings, and from ſpeaking our own words, and maintain an honourable eſteem of the Sabbath-day, and ſpend it in holy and religious exerciſes, and take delight therein, and do all the duties of the day to the honour of God: and what will God do for thoſe that thus ſanctifie the Sabbath-day?

A. *Iſa.* 58. 13, 14. If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words: Then ſhalt thou delight thy ſelf in the Lord, and I will cauſe thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy Father, for the mouth of the Lord hath ſpoken it.

Q. *Is not the ſoul of a man of ſuch great excellency, that the gaining of the whole world will not countervail the loſs of one ſoul?*

A. *Mark* 8. 36. What ſhall it profit a man, if he ſhall gain the whole world, and loſe his own ſoul?

Q. *Seeing the Soul is of ſuch great value, ought we not to do all that in us lieth to ſave our Souls?*

A. *Phil.* 2. 12. Work out your own Salvation with fear and trembling.

Q. *Seeing our ſouls cannot be ſaved without the grace of God, Doth it not concern us to look diligently that we fall not of grace?*

A. *Heb.* 12. 15. Looking diligently, leſt any man fail of the grace of God, leſt any root of bitterneſs ſpringing up trouble you, and thereby many be defiled.

Q. *Hath*

Q. *Hath not God promiſed to give the Holy Spirit, which is the Fountain of all grace, to them that ask it?*

A. *Luke* 11. 13. If ye then being evil, know how to give good gifts unto your children, how much more ſhall your heavenly Father give the Holy Spirit to them that ask him.

Q. *What are the fruits that the Spirit of Grace produceth when it is given to us?*

A. *Gal.* 5. 22, 23. The fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance, againſt ſuch there is no law.

Q. *After we have gotten grace, muſt we not labour to grow in grace?*

A. 2 *Pet.* 3. 18. Grow in grace and in the knowledge of our Lord and Saviour Jeſus Chriſt, to him be glory both now and for ever, Amen.

Q. *Is growth in grace ſo neceſſary, that beſides our endeavours to get grace, we muſt give diligence, yea all diligence to grow in grace?*

A. 2 *Pet.* 1. 5, 6, 7. And beſides this, giving all diligence, add to your faith, vertue; and to vertue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlineſs; and to godlineſs, brotherly kindneſs; and to brotherly kindneſs, charity.

Q. *Will not a right uſe of the Word of God, help us to grow in grace?*

A. 1 *Pet.* 2. 2. As new born babes deſire the ſincere milk of the Word, that ye may grow thereby.

Q. *What promiſe have you that God will enable you to grow in grace?*

A. *Hoſ.*

A. *Hoſ.* 14. 5. I will be as the dew unto Iſrael, he ſhall grow as the Lilly, and caſt forth his roots as Lebanon.

Q. *Muſt not they that would be ſaved, perſevere in the ways and grace of God?*

A. *Matth.* 24. 13. He that ſhall endure unto the end, the ſame ſhall be ſaved.

Q. *Hath God no pleaſure in ſuch as draw back from walking with him?*

A. *Heb.* 10. 38. Now the juſt ſhall live by faith, but if any man draw back, my ſoul ſhall have no pleaſure in him.

Q. *Is it not a dreadful ſin for a man to forſake God?*

A. *Jer.* 2. 12, 13. Be aſtoniſhed, O ye Heavens, at this, and be horribly afraid, be ye very deſolate, ſaith the Lord; for my people have committed two evils, they have forſaken me the Fountain of living Waters, and hewed them out Ciſterns, broken Ciſterns that can hold no water.

Q. *What promiſe have you that God will cauſe you to perſevere in his ways?*

A. *Job* 17. 9. The righteous alſo ſhall hold on his way, and he that hath clean hands ſhall be ſtronger and ſtronger.

Q. *Have we not great aſſurance from the Interceſſion of Chriſt, that our faith ſhall not fail, though we be aſſaulted with many temptations?*

A. *Luke* 22. 31, 32. And the Lord ſaid, Simon, Simon, behold Satan hath deſired to have you, that he may ſift you as wheat, but I have prayed for thee, that thy faith fail not, and when thou art converted, ſtrengthen thy brethren.

Q. *After God hath given us faith, Will he not*

keep

keep us by his Almighty Powr, till he hath brought us to ſalvation?

A. 1 *Pet.* 1. 5. Who are kept by the power of God through faith unto Salvation—

Q. *Is there not a warfare in Chriſtians between the fleſh and the ſpirit; And are they not in this warfare ſometimes led captive by their ſins?*

A. *Rom.* 7. 23. I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members.

Q. *Though good men may fall, yet will not God ſo far uphold them that they ſhall not be utterly caſt down?*

A. *Pſal.* 37. 23, 24. The ſteps of a good man are ordered by the Lord, and he delighteth in his way: though he fall, he ſhall not be utterly caſt down; for the Lord upholdeth him with his hand.

Q. *What ſhall that man inherit that overcomes his ſpiritual adverſaries?*

A. *Rev.* 21. 7. He that overcometh ſhall inherit all things, and I will be his God, and he ſhall be my ſon.

Q. *By what means do we get the victory over the world?*

A. 1 *John* 5. 4. Whatſoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.

Q. *How did the Saints in former times overcome Satan?*

A. *Rev.* 12. 11. They overcame him by the bloud of the Lamb, and by the word of their teſtimony, and they loved not their lives unto the death.

Q. *Is*

Q. *Is it not appointed for all men that they ſhall die, and after death go to be judged for what they did whilſt they lived?*

A. *Heb.* 9. 27. It is appointed for men once to die, but after this the judgment.

Q. *Is not our life upon the earth very ſhort and uncertain, ſo that we have no aſſurance one day, that we ſhall live unto another?*

A. *James* 4. 14. Ye know not what ſhall be on the morrow, for what is your life? It is even a vapour that appeareth for a little time, and then vaniſheth away.

Q. *Seeing we know not how ſuddenly God may come and take us away by death, ought we not every day, yea, every hour to be prepared to die?*

A. *Luke* 12. 40. Be ye therefore ready alſo, for the Son of Man cometh at an hour when ye think not.

Q. *Should we not live every day as though it were our laſt day, and continue this courſe till our change come?*

A. *Job* 14. 14. All the days of my appointed time will I wait till my change come.

Q. *Is not death gain to thoſe that ſerve and glorifie Chriſt?*

A. *Phil.* 1. 21. To me to live is Chriſt, and to die is gain.

Q. *Is not the ſting of death taken away by the death of Chriſt, ſo that Chriſtians may triumph over death; and what is the ſting of death?*

A. 1 *Cor.* 15. 55, 56, 57. O Death, where is thy ſting? O Grave where is thy victory? the ſting of Death is Sin, and the ſtrength of Sin is the Law. But thanks be to God, which giveth us the victory through our Lord Jeſus Chriſt.

Q. *Are*

Q. *Are not all they that die in the Lord in a bleſſed condition?*

A. *Rev.* 14. 13. I heard a voice from Heaven, ſaying unto me, Write, Bleſſed are the dead which die in the Lord, from henceforth, yea, ſaith the Spirit, that they may reſt from their labours, and their works do follow them.

Q. *Will not Gods preſence with us take away the fears of death?*

A. *Pſal.* 23. 4. Yea, though I walk through the valley of the ſhadow of death I will fear no evil, for thou art with me.

Q. *Seeing we are going apace to our graves, and there is no work to be done when we come there, ſhould not this make us do, whatever our hand findeth to do, with all our might?*

A. *Eccl.* 9. 10. Whatſoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledg, nor wiſdom in the grave whither thou goeſt.

Q. *When we die, do not our ſouls depart from our bodies?*

A. *Gen.* 35. 18. And it came to paſs, as her ſoul was in departing, for ſhe died.—

Q. *When a man dieth, what becomes of his body, and whither goeth his ſoul?*

A. *Eccl.* 12. 7. Then ſhall the duſt return unto the earth, as it was, and the ſpirit ſhall return unto God who gave it.

Q. *Shall there not be a general Reſurrection of the dead, both of good and evil men?*

A. *John* 5. 28, 29. Marvel not at this, for the hour is coming, in the which all that are in the graves ſhall hear his voice, and ſhall come forth, they that have done good, unto the Reſurrection of Life,

Life, and they that have done evil unto the Reſurrection of Damnation.

Q. *Shall they that have lien in their graves, till their reins are conſumed, and they are eaten up of the worms, riſe again with the ſame bodies that they had, whilſt they lived in this world?*

A. *Job* 19. 25, 26, 27. I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth, and though after my skin, worms deſtroy this body, yet in my fleſh ſhall I ſee God, whom I ſhall ſee for my ſelf, and mine eyes ſhall behold and not another, though my reins be conſumed within me.

Q. *Though our bodies ſhall be the ſame for ſubſtance at the Reſurrection, as they are now, yet ſhall not their qualities be changed?*

A. 1 *Cor.* 15. 42, 43, 44. So alſo is the Reſurrection of the dead, it is ſown in corruption, it is raiſed in incorruption; it is ſown in diſhonour, it is raiſed in glory; it is ſown in weakneſs, it is raiſed in power; it is ſown a natural body, it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body.

Q. *Shall our bodies that are now vile, be made like unto the glorious body of Jeſus Chriſt?*

A. *Phil.* 3. 21. Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

Q. *Shall not the world and all things that are therein be conſumed with fire?*

A. 2 *Pet.* 3. 10. The day of the Lord will come as a thief in the night, in the which the Heavens ſhall paſs away with a great noiſe, and the Elements ſhall melt with fervent heat; the Earth

alſo and the works that are therein ſhall be burnt up.

Q. *What ſhould this teach us, that the world and all things that are therein ſhall be diſſolved?*

A. 2 *Pet.* 3. 11. Seeing then that all theſe things ſhall be diſſolved; what manner of perſons ought ye to be, in all holy converſation and godlineſs.

Q. *Hath not God appointed a day wherein he will judge the world by Jeſus Chriſt?*

A. Acts 17. 31. He hath appointed a day in the which he will judg the world in righteouſneſs, by that man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.

Q. *Can no man, or any of the Angels, tell when the day of Judgment will be?*

A. *Matth.* 24. 36. Of that day and hour knoweth no man, no not the Angels of Heaven, but my Father only.

Q. *Seeing we know not the time of the Day of Judgement, Should we not watch for the coming of Chriſt, and pray that we may be prepared for it?*

A. *Mark* 13. 33. Take ye heed, watch and pray, for ye know not when the time is.

Q. *When the Day of Judgment is come, who are they muſt appear before the Judgment Seat of Chriſt, and for what end muſt we appear there?*

A. 2 *Cor.* 5. 10. We muſt all appear before the Judgment Seat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Q. *Shall all the dead be brought to Judgment as well as the living?*

A. *Rev.* 20. 12. And I ſaw the dead, ſmall and great, ſtand before God, and the books were opened,

and

and another Book was opened, which is the Book of life; and the dead were judged out of thoſe things which were written in the Books, according to their works.

Q. *Many have died at Sea, ſome have been burnt to aſhes, and their aſhes have been caſt into the waters, Shall theſe and all others that have died in any places of the world, and they that are in hell alſo, come to Judgment?*

A. *Rev.* 20.13. And the Sea gave up the dead which were in it, and Death and Hell delivered up the dead which were in them, and they were judged every man according to their works.

Q. *Will God bring young as well as old men into Judgment, for all that they have done in the time of their youth?*

A. *Eccl.* 11. 9. Rejoyce O young man in thy youth, and let thy heart chear thee in the days of thy youth, and walk in the ways of thy heart, and in the ſight of thine eyes; but know thou, that for all theſe things God will bring thee into judgment.

Q. *Shall all our works both good and evil, though done never ſo ſecretly, be brought to judgment?*

A. *Eccl.* 12, 14. God ſhall bring every work into judgement with every ſecret thing, whether it be good or whether it be evil.

Q. *Muſt we give account for all our words, even for our idle words at the Day of Judgement?*

A. *Matth.* 12.36,37. I ſay unto you, that every idle word that men ſhall ſpeak, they ſhall give an account thereof in the Day of Judgment. For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.

Q. *Shall our thoughts and the ſecrets of our hearts be brought into judgement?*

A. *Rom.* 2. 16. In the day when God ſhall judge the ſecrets of men by Jeſus Chriſt, according to my Goſpel.

Q. *What ſhould this teach us, that all our words and all our works muſt be brought into judgment?*

A. *James* 2. 12. So ſpeak ye, and ſo do, as they that ſhall be judged by the law of liberty.

Q. *What will Jeſus Chriſt ſay to the righteous at the Day of Judgement, whom he will place at his right hand?*

A. *Matth.* 25. 34. Then ſhall the King ſay unto them on his right hand, Come ye bleſſed of my Father, inherit the Kingdom prepared for you, from the foundation of the world.

Q. *What will Jeſus Chriſt ſay to the wicked at the Day of Judgment, whom he will place on his left hand?*

A. *Matth.* 25. 41. Then ſhall he alſo ſay unto them on his left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the Devil and his Angels.

Q. *What ſhall become of the righteous and the wicked, after Jeſus Chriſt hath pronounced the forementioned ſentences upon them?*

A. *Matth.* 25. 46. Theſe ſhall go away into everlaſting puniſhment, but the righteous into life eternal.

Q. *Is it not ſuch a dreadful thing to lie burning in Hell for ever, that the very thoughts of it, may cauſe the ſtouteſt and hardeſt hearted ſinners to fear and tremble?*

A. *Iſa.* 33. 14. The ſinners in Zion are afraid, fearfulneſs hath ſurprized the hypocrites, Who among us ſhall dwell with the devouring fire? Who among us ſhall dwell with everlaſting burnings?

Q. *What will be the aggravation of mens condemnation at the day of Judgment?*

A. John

A. *John* 3. 19. This is the condemnation, that light is come into the world, and men loved darkneſs rather then light, becauſe their deeds were evil.

Q. *Should we not chuſe to ſuffer the greateſt pains, and part with our greateſt comforts in this world, rather then do any thing which ſhould cauſe God, to caſt us into Hell fire?*

A. *Mark* 9. 47, 48. If thine eye offend thee, pluck it out, it is better for thee to enter into the Kingdom of God with one eye, then having two eyes to be caſt into Hell fire, where their worm dieth not, and the fire is not quenched.

Q. *Is it not a hard matter to get to Heaven?*

A. *Matth.* 7. 14. Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

Q. *Seeing 'tis an hard matter to get to Heaven, muſt we not ſtrive all that we can to get thither?*

A. *Luke* 13. 24. Strive to enter in at the ſtrait gate, for many, I ſay unto you, ſhall ſeek to enter in, and ſhall not be able.

Q. *Is it not our wiſdom all our life long to make it our buſineſs to get to Heaven, and to eſcape Hell?*

A. *Prov.* 15. 24. The way of life is above to the wiſe, that he may depart from Hell beneath.

Q. *Shall not ſuch as have ſerved the Lord faithfully whilſt they lived, enter into their Maſters joy when they die?*

A. *Matth.* 25. 21. Well done, thou good and faithful ſervant, thou haſt been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.

Q. *Shall not the righteous when they come to Heaven ſhine like the Sun in the Firmament?*

A. *Matth.* 13. 43. Then ſhall the righteous ſhine forth as the Sun, in the Kingdom of their Father—

Q. *Shall we not be made perfect in holineſs when we come to Heaven?*

A. *Pſal.* 17. 15. As for me, I will behold thy face in righteouſneſs, I ſhall be ſatisfied, when I awake, with thy likeneſs.

Q. *Shall not the Saints in Heaven be made equal to the Angels?*

A. *Luke* 20. 35, 36. They which ſhall be accounted worthy to obtain that world, and the Reſurrection from the dead, neither marry, nor are given in marriage, neither can they die any more, for they are equal unto the Angels, and are the children of God, being the children of the Reſurrection.

Q. *May ſuch as are poor in ſpirit hope that God will give them the Kingdom of Heaven?*

A. *Matth.* 5. 3. Bleſſed are the poor in ſpirit, for theirs is the Kingdom of Heaven.

Q. *Shall ſuch as are poor and have none of the worlds goods inherit the Kingdom of Heaven as well as the rich, if they believe in Jeſus Chriſt?*

A. *James* 2. 5. Hearken my beloved Brethren, Hath not God choſen the poor of this world, rich in faith, and Heirs of the Kingdom, which he hath promiſed to them that love him.

Q. *What effects doth the hope of eternal life produce in thoſe that have it?*

A. 1 *John* 3. 3. Every man that hath this hope in him, purifieth himſelf, even as he is pure.

Q. *Should we not labour more to get Heaven, then ever we did for any thing in this world?*

A. *John* 6. 27. Labour not for the meat which periſheth, but for the meat which endureth to everlaſting

laſting life, which the Son of Man ſhall give unto you, for him hath God the Father ſealed.

Q. *If we ſeek the Kingdom of God above all other things, Will not God add to us all things neceſſary to this life?*

A. *Matth.* 6. 33. But ſeek ye firſt the Kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you.

Q. *Seeing it is ſo great a matter to find the way to Heaven, What promiſe have you, that God will ſhew you the path of life?*

A. *Pſal.* 16. 11. Thou wilt ſhew me the path of life; in thy preſence is fulneſs of joy, at thy right hand there are pleaſures for evermore.

Q. *When you are afraid that you ſhall fall ſhort of the Kingdom of Heaven, either becauſe of your unworthineſs, or the difficulties you meet with in the way to Heaven, or on any other account, What promiſe have you that may diſpel your fears of miſſing Heaven?*

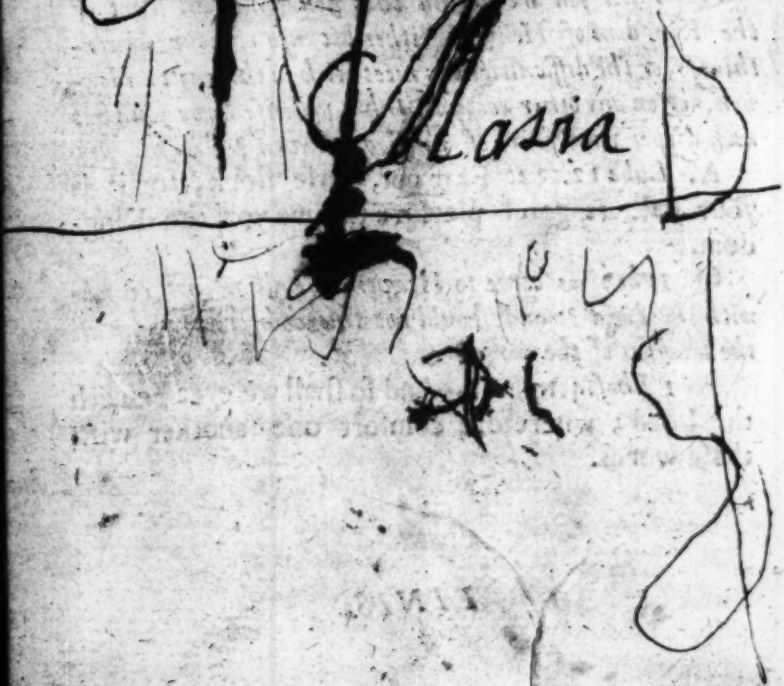
A. *Luke* 12. 32. Fear not, little flock, for it is your Fathers good pleaſure to give you the Kingdom.

Q. *When we come to Heaven, Shall we not ever be with the Lord? and ſhould not this comfort us under all the troubles of the world?*

A. 1 *Theſ.* 4. 17, 18.—And ſo ſhall we ever be with the Lord; wherefore comfort one another with theſe words.

FINIS.

Benjaminus. Jacobus.
Francisce, Edvardus.
Johannes. Petrus.
Carolus, Thom[illegible]
Guilielmus, Robertus.
Henricus. Richardus.



Maria